

XXVII.
LECTVRES,
or readings, vpon
part of the Epistle
*written to the
Hebrues.*

Made by Maister Edward
Deering, Bachelour of
Diuinitie.

¶ Imprinted by Lucas
Harrison,

ANNO 1576.



11.2.11

8

LECTURES

LECTURE 1

LECTURE 2

LECTURE 3

LECTURE 4

LECTURE 5

LECTURE 6

LECTURE 7

LECTURE 8

LECTURE 9

LECTURE 10



¶ To the Christian Reader in-
crease of faith and knowledge, with
an earnest Zeale in Christe Ie-
sus the Lord.



8
H E epistle to the Hebrues contey-
neth such doctrine as the holy Apostle knew
most necessarie for the Iewes, who (a few
excepted) in the blindnes of their heartes,
acknowledged not Christe Iesus for their
Messias: albeit all things longe before pro-
phesied of the Messias, by the holy Patri-
arches and Prophetes, were in him clearely and fully accom-
plished, and that in the eyes and eares of all Israell. This their
great blindnes caused the excellent light of this Epistle to be sett
forth to the whole world: for as their other wantes and falling
off from the faith, and naturall Olive tree, caused the full-
nesse and grafting in of the Gentiles: so their doubtfulness, as the
doubtfulness of Thomas, occasioned such cleare doctrine, that
wee which come afterward, cannot now without singular impie-
tie, make any doubt in the doctrine and Gospell of our Lord Iesus
Christe, the which long agoe hath not beene both made, and fully
answared.

Whereuppon, all men ought to bee armed with this persuasi-
on, that whosoever againe doubteth, where the doubt is alrea-
dy taken away: and whosoever sinneth the sinne that hath beene
heretofore punished, is a double offender: for hee is not guiltie
of the infidelitie alone, or of the sinne, but also of despising the
example sett downe for vs, that we trembling at the iust iudg-
mentes of God against others, should anoyde the sinne in oure

J. j.

selues:

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selues: knowing that if wee communicate with the wicked in their blindnes, wee must also communicate with them in the danger: if in the prouocation, then in the punishment. Wherefore, concerning my first woordes, the Iewes acknowledged not Iesus Christ for the Messias and redeemer of the world: but wee must acknowledge it, and the rather hauing amongst the unspeakeable treasures of the word of God this pretious epistle, wherein the doctrine of the person, and offices of Christ are most substantially prooued, and witnessed by the holy Ghost,

For, therein the Apostle chiefly proueth Christ to be the annoynted of God, annoynted not with common Oyle, but with the Oyle of gladnes, that is, with all fulnesse of the spirit, into a Prophet, a Priest, and a King: so that in truth he alone is the Prophet that teacheth vs the wisdom and loue of the father: hee alone the Priest that washeth away sinne, & maketh peace with his sacrifice, euen a high Priest after the order of Melchisedech, all other Priests after the order of Leuie being for the time, but shadowes and figures of the light and life in Christ: hee alone the king of Salem, whose kingdome is without vnrightheousnes, and euermlasting, not as other kingdomes, which are outward and bodily: but his kingdome frameth and ruleth the hart, by the spirit of God and the scepter of his lippes: the throne thereof being established in trueth and maiestie for euer and euer. Besides these chiefe partes, beeing the body of the epistle, there be other braunches, conteyning both vehement exhortations to the worthie receyuing of the word, and present doctrine in faith, and also to the bringing forth of the plentiful fruit thereof in patience.

This excellent epistle, about foure yeares past, was expounded in the citie of London by two learned and godly men, who made, I suppose, their choice of that epistle, as conteyning very necessarie doctrine for our times, wherein the enemies of the Gospell are too many, and preuaile too much against the peace of the Church: for they seeke rightheousnes in their own works & sacrifices, which is not found otherwise in heauen or earth, then in the rightheousnes & alone sacrifice of our Lord Iesus Christ: who not by the sacrifice of

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fice of straunge blood, but by the offering vpp of his owne blood, being himselfe the sacrifice and sacrificer made an ende of all sacrifices and oblations going before, and left no place for any newe sacrifice or oblation to be vsed afterward. Neither was this all that the Apostle ouerthroweth all other sacrifices, establisshing that as all sufficient, which was at the fullnes of them according to the eternall decree of God the father made vpo the altar of the crosse once for euer, and so consequently confuteth the Papistes, mainteyning euē with bloudie sacrifices of men, their vnbloudy sacrifice of the Masse: but moreouer, the doctrine is very profitable, and necessarie to stirre vp the minds and furnissh the harts of professours of the Gospell with knowledge concerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they vnruly call themselves) either to the grace of God to be conuerted (which God graunt vs hartily to pray for) or to the blindnes of their hart, to worship they know not what, concerning the professours of the truth, I beseech them in the mercies of Iesus Christ to know the height & the depth, the length & bredth, & al the measures of Christ preached in the Gospell, that as the foundation is most certeine, so it may bee also certainly knowne, and bring forth certeine frutes to the glorie of God & their own assured saluatiō in him. Otherwise, if the knowledge of our Lord Iesus Christ be weake, our faith cānot be strong: if the faith be not strong, then our hope is small, & the afflictions of the spirite many. But on the other side, dailie & effectuell exercises of the woord bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience wee hold the possession of our soules till the day of our full redemption.

But to retorne to the two Interpreters of this epistle, the one lyueth, and may do well (if the Lord so dispose of his heart) to publishe in Printe his Readings made to his great prayse vpon the whole: the other is layd vp in peace with the righteous: but before his death he painfully gathered together the greatest part of his lectures, leauing them in writing, that therby he might

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againē profite the Church after his death: and now they are published in printe, to the benefite of the Church, the zeale whereof greatly exercised his godly minde, and many times brought his watchfull head, and weake body neere to the graue. Of whom I might truly speake much to his great praise, and yet nothing unknowne: but let God haue the praise: neuerthelesse, as I will say no more, in perswading me, so I can say no lesse in duetie then this: his goodnes was by the grace of God very much, and his harmelesnes more: his giftes notable, and his spirit more notable, accompanying him, for the measure of his bodily strength, with daily increase, till the last day and hower, wherein, for our punishment, the Lord translated him from mortalitie to immortalitie.

Touching these his prelections, a goodly paterne of his sweete spirite, thou hast them (gentle reader) in thy hands, and I leane them to thy iudgement, they neede not my commendation. But be not thou deceyued in iudging good thinges, by the first taste: for they delight more the second time, then at the first: and more at the third time then at the second. Try my commendation, and giue thy sentence.

But of all other readers of these M. Ed. Deerings expositiōs, I haue namely to exhort and beseech the Citizens of London, & others sometime his diligent auditours, that they would now repaire their understanding, and reuise their consolations, reaped at the first frutes of this present doctrine: that they would also examine, and take an accompt of their memorie, to see what is now set downe in writing here, that they haue utterly forgotten longe agoe. So, they shall behold how easily good thinges, and comfortable thinges, euen thinges of eternall life, how soone they perishe, and for want of true reuerence to the word, or diligent regard to our saluation, are by Satan made fruitelesse: whereas in small matters, old men haue freshe memories, as to remember where their gold lyeth, and how many obligations they haue and of what conditions. And what is it (I pray you) that in them causeth so good memorie? euen the hart sett thereon with diligent care: which hart more sett vpon that that is more pretious infinite-

To the Reader.

finutely, what iudgment, what comfort, what steadfastnes would it cause in the word of life? But how commeth so small heede in so mightie matters? Certainly hereuppon, that the worldly man is of a worldly minde: and a man without the spirit (as the Apostle Iude speaketh) hath no tast of the spirit, no delight in spirituall riches, they are to him foolishnes. But of memorie thus much may suffice: I would haue thought it too much, were it not that to learning and knowledge in man, I know nothing better. For thy memorie, though the voyce be taken away, and the spirite with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindfull now to make that hereafter fruitfull to thee by diligence, which hether to hath by negligence lyen barren.

Let vs accompt it a blessing from God, that we haue thus many of M. Deerings readings, the rest, which were to the x. Chapter or there about, and the other three Chapters waste for, and desire some other mans faithfull labour. If any man hauing small hope to make the remainder like to that which wee haue, refuse therefore to attempt the matter, let him, otherwise abounding with gifts and leysure, and hauing exercises in the Church, humble himselfe to be in the second or third place, to finishe the worke, and benefite the Church, whereunto all men are infinitely indebted, and almost no man carefull to come out of debt.

But most of all, let vs continually pray, that our good God would, in these perillous ends of the world, put on vs all his whole complet armour to stand against the power and malice of Satan: that hee would also illuminate our heartes, with the bright beames of his wisdom and holy word, that wee may be freed from the darknes of ignorance and error: that the mouthes of the wicked may be stopped, and the lippes of the children of God opened, and fullfilled with the prayes of God.

Moreouer, seing the Lord hath layed sharpe rodde, and long time executed great iudgements vppon our neighbours round about: giueing vs now, all these 18. yeares of our gracions Soueraigne, the Gospell in great peace: it is our duetie, to consider our duetie in this behalfe: first, that wee in brotherly compassion, and
in a

To the Reader.

in an inward fellowfeeling lament, & to our power redresse their calamities: secondarily, that wee be thanckefull to God, for our peace, and carefull to yeeld our selues in all singlenes and trueth, euery way obedient to the kingdome of our Lord Iesus Christ, the king of peace, in as large and the same maner, that is to vs offered in the word of life: in the third place, that all diligence bee vsed that the word may haue his free passage, and mayne course to the ouerthrow of all aduersarie power, especially, of the open enemies, Papistes and Atheistes, and to the discoverie of other sectes springing vpp of their owne accord, where the woord is not planted: finally, to the cutting off of prophane and loose life, which now aduanceth it selfe against heauen, and prouoketh the Almighty, except by discipline it be broken downe, that the kingdome of Iesus Christ may be most glorious on the earth, and that the sonnes of men may be safe, and reioyce vnder the shadow of his wings. For a further understanding hereof, and of many other like exercises in the knowledge & practise of Christianitie, I referre thee (gentle reader) to these Lectures, beseeching God to make thy labours fruitfull with his cōtinual blessings, especially in thy prayers: wherein as carefull for the whole Church also, pray that the Lord in mercie would make the Churches beyonde the seas, rather partakers of our peace, with fulnesse thereof, then in iustice to make vs companions of their punishment in the last place, and greatest measure. Amen.

The xxiiij. of Nouem-
ber. 1576.



He wrote Commentaries upon all the New Testament: His
 Workes are contained in tenne Tomes; besides which hee
 wrote *Contra Anabaptistas lib. 4. De annuis Reditibus.*
Hebdomadibus Danielis: De Sacramentis

The Life of Edward Deering, who died
 Ano Christi 1576.

Edward Deering was borne of a very ancient Family in
 Kent, and carefully brought up both in Religion, and
 Learning. From School he went to Cambridge, and was ad-
 mitted into Christs Colledge, where he profited exceedingly,
 and became a very famous Preacher, as may appear by
 his most learned, and holy Sermons, and Tractates full of
 heavenly consolation: He never affected, nor sought after
 great titles, or preferments, and therefore rested content
 with his Fellowship in that Colledge; and onely Commen-
 ced Batchelor of Divinity; yet afterwards hee was made a
 Preacher in Saint Paul's Church in London; and having worn
 out himself with his labours in the Work of the Lord, hee
 fell sick, and discerning his approaching death, hee said, in
 the presence of his friends that came to visit him, *The good*
Lord pardon my great negligence, that (whilst I had time) I
used not his precious gifts to the advancement of his glory as I
might have done: Yet I blesse God with all, that I have not ab-
used these gifts to ambition and vain studies: When I am once
dead, my enemies shall be reconciled to me, except they be such
as either knew me not, or have no sence of goodnesse in them; for
I have faithfully, and with a good conscience served the Lord
my God. A Minister standing by, said unto him, It's a great
 happinesse to you that you die in peace, and thereby are freed
 from those troubles which many of your brethren are like
 to meet with. To whom he answered, *If God hath decreed*
that I shall sup together with the Saints in Heaven, why doe I not
goe to them? but if there be any doubt or hesitation resting upon
my spirit, the Lord will reveal the truth unto me. When he had
 layen still a while, a friend said unto him, that hee hoped
 that his minde was employed in holy meditation whilst hee
 lay

His birth and
 education.

His humility.

His sicknesse.

His speech in
 his sicknesse.

An excellent
speech.

lay so silent: To whom he answered, *Poor wretch, and miserable man that I am, the least of all Saints, and the greatest of Sinners, yet by the eye of Faith I beleeve in, and look upon Christ my Saviour: Yet a little while, and we shall see our hope. The end of the world is come upon us, and we shall quickly receive the end of our hope which we have so much looked for. Afflictions, diseases, sicknesse, grief, are nothing but part of that portion which God hath allotted to us in this world. Its not enough to beginne for a little while, except we persevere in the fear of the Lord all the daies of our lives, for in a moment we shall be taken away. Take heed therefore that you doe not make a pastime of, nor dis-esteem the Word of God: blessed are they that whilst they have tongues, use them to Gods glory.*

Comfort at
death.

His Death:

When he drew near to his end, being set up in his bed, some of his friends requested him to speake something to them that might bee for their edification, and comfort: Whereupon, the Sun shining in his face, hee tooke occasion from thence to say thus unto them; *There is but one Sunne in the world, nor but one Righteousnesse, one Communion of Saints. If I were the most excellent of all creatures in the world: If I were equall in righteousness to Abraham, Isaac, and Jacob, yet had I reason to confesse my selfe to bee a sinner, and that I could expect no salvation but in the righteousness of Jesus Christ: For we all stand in need of the grace of God: And as for my death, I blesse God I feel, and finde so much inward joy and comfort in my soul, that if I were put to my choice whether to dye, or live, I would a thousand times rather choose death then life, if it may stand with the holy will of God: And accordingly shortly after he slept in the Lord, Anno Christi 1576.*

The

DERing, in earthly life thy heavenly voice did teach
The ruth of sinnes, the ruth of endlesse grace:
And with thy voyce thy life conspired to preache
The praise of God, with longing to embrace
The sweet delights wherein his saintes abound.
O blessed Organ of so noble sound.

When thou didst crye repentant grieve for sinne,
When with inspired breath from ghost diuine
Thy mouth powrde forth what hart did feele within,
Thy deepe desire to drawe men to incline
Their listening soules vnto the healthfull word:
O happie they that turned vnto the Lord.

And when thou didst his mercie sweete proclame,
And didst with thankfull and delitefull voyce
Set forth the honour of his sauing name,
To quenche dispaire and make the harte reioyce:
O happie hearers of so ioyfull newes,
Vnhappie wretches that such ioyes refuse.

O happie thou, and all that shall with thee
Well followe him that ledde and is the way:
They followe well whome he hath blest to see
The path, and trust the guide that cannot stray.
Oh, well he liued whome God did so applye:
Oh well he dyed that liues eternally.

We thanke our God for thee and for thy life,
 And for the good that he by thee hath wrought,
 Thy speeche, thy trauaile in his seruice rise,
 Thy writings left whereby we still be taught.
 And in thy death Gods holy name be blest:
 O blessed dead that in the Lord do rest.

T. N.



Jana 15 1703
 Mary Ludgaten



¶ The Prelections of Edward

Deering vpon certaine of the first
chapters of the Epistle to
the Hebrewes.

¶ The first Lecture vpon the first
verse of the first Chapter.

*AT sundrie times and in diuers manners God spake
in the olde time to our fathers by the prophets : in
these last days he hath spoken vnto vs by his sonne.*



T sundry times and in diuers maners. &c.
Before we begin the exposition of
this Epistle, I will briefly speake
somewhat of these three pointes.
Why this Epistle was written, by
whome, and at what time. And
first touching the cause of the writing, though we
knowe assuredly, it was cause sufficient to leaue so
excellent doctrine vnto the Church of God : yet a
speciall occasion then giuen, was yndoubtedly this.
The Iewes were stubberly set to the maintenaunce
and defence of the lawe of Moses, holding fast al the
ceremonies of it, as thinges necessarie, neuer to be a-
brogate, but perpetually to be vsed in the worship of
God. Among the residue they did especially striue
for Circumcision, next vnto it, for the obseruation
of meates, and drinckes, and times, and feastes, and
sundrie purifyings, as these things are namely menti-
oned in the Scripture: Besides these, other ceremo-
nies,

*Why this
Epistle
was writ-
ten.*

Gal 4.10.
Col. 2.16.
Aq. 21.24.

Readings of M. Deering vpon

nies: they imbraced them, and loued them. And though many thousandes (as it is in the xxi. of the Actes) did beleue: yet were they still zealous for the lawe, nor could possibly heare of the abrogation of it. In so much that they and their forefathers had made this an article of their faith, and it is the ninth article of their Creede, and they holde it to this day: God gaue his lawe to his faithfull seruauant Moses, and he will neuer alter it, nor chaunge it for any other. And this their opinion, as it was rooted in the, so they had very many, and plausible perswasions for it: they stroue not for the inuentions of man, but for the law of God: not holden by traditions, but writtē by Moses: not in doubtfull testimonie, but in manifest shewe of the glorie of God. And this their opinion they did not thinke was any coniectural exposition, but the manifest worde, as it was oft repeated, that this should bee an ordinance to them for euer.

Cap. 5. 12.
& 6. 1. & cap.
12.

For this cause the Apostle hauing compassion vpon his weake brethren, who beleued in Christ (but were also thus addicted to the lawe,) he writeth vnto them this Epistle, by all meanes persuading them, neuer to ioyne together our sauiour Christ with the Ceremonies of the lawe, whose glorie is perfect in him selfe alone, and all height must be abased before him. He created alone, and hee will redeeme alone: He made alone, and hee will saue alone, and to be set in comparison with him, all the gold, siluer, precious stones, and all the ornaments of the Temple they are but *beggerlie Elements*. Nothing else in earth, nothing vnder earth, nothing in heauen, nor in the
heauen

Galat. 4.
vers. 9.

the Epistle to the Hebrues. Cap. 1.

heauen of heauens, no vertue, no power, no strength
no name else that is named, in which, or by which,
we can be saued, but only the name of Iesus Christ.
And for this cause this Epistle was writen. Where-
in it shalbe good for vs, to marke how from the be-
ginning, Satan hath striuen to obscure and darken
the glorie of Christe: and howe he hath holden
still the same purpose vncchangeable, euen to our
dayes. First he changed him selfe into an Angell of
light, with glorious names, of Moses, Moses, vnder
pretence of holy nesse striuing against truth: a mar-
ueylous practise, and in those daies enough to haue
subuerted the faith of many. For who would haue
thought that such men, so great louers of the lawe,
of the Temple of Moses, should be enemies of the
true Messias? or be ignorant of the saluation and
spirituall worship which he should teach them? But
here we learne, not to ground our faith, neither vp-
on the glorious wordes, nor vppon the glorious
names of mortall men: For this deceyued from the
beginning, but the worde it selfe must be graffed
in vs, if we will not erre. So now in these our last
times in which the Deuill striueth as at the first, we
see how many say vnto vs, The church, the church,
The pope, the pope, The fathers, the fathers, and ma-
ny thousandes areled with this sound of wordes:
yet in these wordes is no wisdome: onely they re-
newe the olde deceit in which the deuill first trou-
bled the church of God. For what is the church
they speake of? who is the pope? who are their fa-
thers? are they greater then the Temple? then the

A.ij.

lawe?

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lawe, then Moses ? if not, then their names may be vsed for a cloke of falshood as the others were. Then we must trie them and examine them, whether it be a true church, or true fathers they speake off. To follow a church you know not what, is to trust to the Temple you know not how. And knowe it well, such wordes are but mockeries, and such spirites are of errour and darknesse. The effect is proof ynough. For the end of their religion is, that ignorance is the mother of deuotion.

The Author.

Now touching the author of this Epistle, who it was, it skilleth not. For if the name had ben here, what had it shewed but that God vsed the ministration of such a man ? and now the name is not known, it teacheth expressely, the doctrine is of God. And for this cause to the bookes of holy scripture, names are sometime added, sometime not, that the doctrine of the Lorde might be vnto vs, without respect of person. And for my parte, who wrote this Epistle, I can not tell, nor I see no cause why I should seeke it. For when the spirite of God hath left it out, can I thinke it the better if I should adde it ? I remember, Athanasius sayth : that since the gospel was first preached, this Epistle was euer thought to be Pauls. But Eusebius, as boldly on the other side, saith. that he dareth constantly affirm as the sense is the Apostles, so the phrase & penning is some other mans, but whose God knoweth : and thus much of the author, whome we will leaue as we finde him, a faithfull witnesse of Iesus Christ euen to the ends of the worlde, but whose name we know

*In Dialog.
de S. Trinit.
fo. 11.*

lib. 6. ca. 19.

the Epistle to the Hebrues.

Cap. 1.

know not.

Now for the time in which it was written, It is certein it was in the apostles daies. For if it had ben after the destruction of Ierusalem, threatning so oft the anger of God to those who would despise his sonne, no doubt he would haue mencioned so singular an example. Besides this he maketh mention of Timothie as his companion and fellowe, who was famous among the Apostles. And it is like, that this Epistle was written about the later end of the Apostles age, because he sayth: that this doctrine first preached by the Lord, hath now bene confirmed vnto vs by them that heard it. And noting the tyme how long the Gospell had ben preached afore, he saith, that time required that nowe they should be able to be teachers of it. Againe, in the x. chap. he putteth them in remembrance, that in times past they had suffered great and manyfold afflictions for the Gospelles sake. So that we easily see this Epistle as it is holye and apostolicall in the truthe of doctrine, so it hath also the honour of their time. And thus farre of the occasion, author, and time of this Epistle.

*Whattime
this Epi-
stle was
written.*

Now as briefly as I can, I will shewe you the argument of the whole Epistle, and that is this: that onely in Iesus Christ is the forgiuenesse of our finnes. Which argument he handleth thus. Firste setting out our sauour Christ, who he is, in the ten first chapters: Then howe saluation is thorough him, in the residue of the Epistle. In setting foorth our sauour Christ who he is, he sheweth first the

*The argu-
ment of
this Epi-
stle.*

A.iii.

nature

Readings of M. Deering upon

nature of his person, in the two first chapters: then what is his office, in the next eyght. Touching his person, he teacheth first that he is perfect God in the first chapter: then, that he is perfect man, in the second chapter: of which we will speak more particularly in expounding of the text. Of his office whereof we saide he entreateth in the viii. next chapters, he teacheth this first, that he is our prophet, from the beginning of the iii. chapter, to the xiiii. verse of the fourth: then that he is our priest, from thence to the xix. verse of the x. chapter. And though the Apostle of purpose and with great care, do plainly teach that Christ is our king: yet because this necessarily foloweth of the other, & there was no doubt but that Messias, their priest and prophet, should be also their Prince and king, therefore, he seemeth not to make any particular entreatie of this, as of the other offices, but as he was a kingly prophet, a kingly priest, and the sonne of God, so in prooffe of all these, he maketh with them, manifest proofes of his kingdome, as in the text more plainly (God willing) I will shewe, when I shall more particularly speake of them. Now of his prophecie in the iii. & iiii. chapters he teacheth this, that he is our onely prophet, prouing it first, because the sonne of God, tooke vpon him our nature, the excellencie of his person is warrant ynough, that God ordeyned him our onely prophet. Secōdarily, he was faithfull in his ministerie, neither needeth any to be ioyned with him. Thirdly, he was more honorable then Moses him selfe, and therefore much more should rule in the

*Christes
prophecie*

the Epistle to the Hebrues.

Cap. I.

the house of God alone . Fourthly , the prophet sayth , *To day, if you will heare his voice &c.* Therefore by the Prophet commended to vs as our onely prophet. Last of all, the nature of the worde , agreable onely to his person, maketh that he is our prophet alone: and thus he endeth this treatie. Of his priesthood he speaketh more at large , shewing first in the ende of the fourth chapter, what maner of Priest he is, euen such a one, as by his own vertue hath entred into the heauens , and made a way for vs , that wee might boldly through him, come vnto God . After this he beginneth a comparison of the priesthood of Christ with Aaron , and so more clearly sheweth, both his priesthood and the excellencie of it . This comparison he maketh in these points. First, that the priest of the lawe was a naturall man , like vnto his brethren. Secondarily, that he hath not a priuate worke, but doth all the peoples seruice in thinges apperteyning to God. Thirdly , that he appeared not before God in his own vertue & righteousnes, but with offerings & sacrifices for sinne . Fourthly, that he was full of compassion toward his brethren, to pitie them in their weakenes. Fiftly , that he had his calling of God : In all which things, Christ exceeded all that were before him, and this he teacheth in the ten first verses of the fifth chapter. Then beginneth by occasion an exhortation which continueth to the vii. chapter . After that , he setteth out at large the example of Melchisedech, and the comparison of the first couenant, with the tabernacle & sacrifices apperteyning vnto it, so teaching at the last

*Christes
priesthood*

A.iiij.

our

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our sauiour Christ to be our onely priest. The second parte of the Epistle, which is, how this saluation of Christ is giuen vnto vs, in the .11. 12. & 13. chapters the summe of it, is, that we haue this saluation through faith, which faith is tryed in many afflictions, & stil bringeth forth fruit in good works.

Now let vs come to the text. I tolde you firste the Apostle proueth the excellencie of the person of Christ, God & man. In this first Chapter he proueth his Godhead, and beginneth thus. *Many times &c.* In this first verse, setting downe the generall proposition of the whole Epistle, that God hath now made knowen vnto vs all our saluation in his sonne Christ, naming him, Sonne, that these titles after attributed vnto him might appeare more, to be according to the prophecies of him. Then streight he describeth him, making it manifest that he is God. First, by the glorie which his father hath giuen him. Secondarily, by the excellencie of his person. Thirdly, by the greatnesse of his power. Fourthly, by the benefit purchased to vs. Fifthlie, by the dignitie which to him self he hath obtayned: all this is in the third verse. Lastly, by comparison with Angelles, which comparison he maketh in manie points, alledging scripture, according to the titles before giuen vnto him, and so endeth this first chapter. *Many times, and after diuerse sortes &c.*

Out of this verse, first let vs note and consider wel, touching this doctrine which we are taught by Christ: the certeintie of it, which is first in the author, who is God him selfe, euen the same God of

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our fathers, which so many times and wayes, spake
euer by his Prophets: euen he in an assured truth,
hath also spoken by his sonne. Thus giuing the au-
thoritie of the worde of Christ to God the father,
that it might be confessed true, and to take away all
vaine quareling of contentious men, who vnder
pretence of the name of God, would easily haue di-
sputed against our sauiour Christ, and saide: We
know God is true, and he spake to Moses, he spake
to the Prophets, this man speaketh of him self, and
we will not heare him. To stop this offence, though
the Apostle might haue giuen the authoritie of his
worde, euen to the person of Christ him selfe, yet
he would not, but saide thus: *God spake by him.* An o-
ther proof for the certieintie of his woord, is, that he
spake by his sonne: in which name God sealed it
vnto him, to be his sufficient witnesse in the worlde
euen as him selfe had spoken with a voice of glorie:
This is my beloued sonne in whome I am well pleased, heare
him. And this was a sure & knownen truth vnto the,
that no man had seene God at any time, but the on-
ly begotten sonne, who is in the bosome of his fa-
ther he reuealeth him. He is the personal worde, &
maketh knownen al the mysteries of God, euen as he
hath bene present with him in all his waies.

Mat. 3. 17.

Now as our sauiour Christ is our certieine tea-
cher of vndoubted truth: So how farre this truth is
taught by him, appeareth also in the woordes:

*Manie times, manie waies, by many Prophets, of olde, to our
forefathers.* Of all these we must set the contrarietie
in our sauiour Christ, that God spake by him, not

A.v.

many

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many times reuealing his will by measure, nowe some, then more, but once he hath sent him filled with all treasure of wisedome and vnderstanding. And before God spake many wayes, eyther by Angelles, or by the clowde, or betwene the Cherubins, or by Vrim, or by visions, or by dreames: But nowe he hath spoken one way, euen by Christ made our brother, with the voyce of a man, in the middes of the congregation plaine and euident in all mennes hearing: And all varietie shall cease for euermore.

Likewise before God spake by many prophets, now he doth not so, but hath sent his sonne alone in stead of all, that all his people should heare him. Likewise those times they are olde and past, but the time of Christes teaching passeth not, but is for euer. And that was to the fathers, men of diuers calling, but this is to vs all of one condition. So this the Apostle teacheth, that Christ alone, once euen in the dayes of his life, after one maner and fourme hath preached vnto vs all that gospell, which eternally shalbe the power of his heauenly father, to saue all which do beleue. Now let vs marke first the agreement, and then these differences, manifestly to be seene be-

*Only God
must speke
in the
mouth of
all mini-
sters.*

twene Christ and the Prophets. First, they agree all in this, that God spake by all, and this onely they haue alike from the firste to the last. Adam, Seth, Enoch, Noe, Abraham, Moses, Dauid, Esaie, Christ, not one of them, spake one worde of a naturall man in all their ministerie, but onely the wordes of him that sent them: That is, they spake not them selues, but God spake within them. Vñ

focuer

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soeuer were the time, whatsoeuer were the meanes,
 who soeuer were the man, where soeuer were the
 place, what soeuer were the people, yet the wordes
 were the Lordes. And who soeuer he be in the
 church of God from the beginning to the ending, to
 whome this ministerie shalbe committed, if he will
 be numbred with Patriarches and Prophets, Apo-
 stles and pastoures, and with our Sauour Christ
 him selfe, what soeuer he speake *Let him speake as the* 1. Pet. 4. 10.
worde of God. For this couenant God hath made with
 all his seruants, euen as the Prophet Esai saith: *My*
spirite which is vpon thee, and my wordes which I haue put in
thy mouth, shall not departe out of thy mouth, nor out of the Esa. 59. 21.
mouth of thy seede, nor out of the mouth of thy seedes seede,
from henceforth, euen for euer. And in deede whose
 wordes else, should diuide betweene the marowe &
 the bones, but his onely who alone searcheth the
 heartes & the reines: or whose wordes should kill
 our earthly affections, but his alone, who giues the
 sworde of the spirite? And we, whose messingers
 are we? or of whome are we sent? is not God our
 Maister, and shall we not make our accompt to him
 according to that which we haue receiued of him?
 We must looke vnto our own charge, and for all
 other men, though they seeme to be pillers, what
 they are it skilleth nothing to vs, we are not ac-
 comptable by their gifts. Augustine, Ambrose, Ie-
 rome, Gregorie, or any else, they had their owne
 charge of God, and we haue ours by warrant from
 God: they did speake, and so must we. If I speake
 out of the fathers of the church, and knowe it to be
 the

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the woorde of God, why do I attribute it to man, rather then to God, whose truthe it is? or if I speake of the fathers, and knowe it not to be the worde of God, be it neuer so true in the doctours mouth, in mine it is sinne, because I speake not as I am taught of God. This I speake not so muche for the papistes, whose heartes and sowles the decrees, and decretalles haue stollen awaye, and left them without vnderstanding: But I speake it, because of brethren, who knowe not their calling, but fill the pulpites with doctours and counsellors, and many vanities, where they shoulde onely speak the worde of God, that our agreement may be with the Apostles and Prophets, and with our sauour Christ.

*The first
difference*

Nowe let vs see the differences here spoken of betweene our sauour Christe and all other Prophets, what wee may learne of them. The first is, the doctrine taught by them, was at diuers times reuealed, but that which Christe teacheth is reuealed but once.

Cap. 9. 26.

And this is twise after expressely noted by the Apostle him selfe, as in the ninth chapter, *Nowe at the latter ende, Christe hath bene once reuealed.* And in the xii.

Cap. 12. 26.

chapter, *Yet once will I strike, not onely the earth but the heauens also.* And this it is which Sainct Iude saithe of the christian faith, *that once it was giuen to the Samēts,* which, *once,* doth meane the time of Christ in earth, for so he saith, it was by his sonne. For though the Apostle, yet vnderstood not all, and the Spirite was after giuen them, yet the same Spirite did but
more

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more lighten them in such things as Christ had also taught them. By this we learne boldly to refuse it, & accompt it as bastard doctrine, what soeuer is sprung vp since, & cometh vnder the warrant of a mortall man, as namely the idolatries of that mightie king and priest, Prete Giam, of the Abizannes in Africa, and the idolatries of the great Cam, king and priest of the Tartarians in Asia, and the idolatries of Ismael, king and priest of the Persians, and the idolatries of Mahomet, king and priest of the Sarafins, and the idolatries of the Pope and papall men, this day kings and priestes, as proud as the other. And of these what sects soeuer haue sprung of Homares or Halys, Cuselbasoe or Casaboe, of decrees & decretalles, Thomists or Scotists, white friers or black, that eternall Gospell, as they called it, more then 300. yeres since deuised at Paris: the reuelations of S. Brigitt: all other doctrines and expositions, we must cast them away, so many as came not in the warrant of our Sauour Christ once preaching vpon earth, which because it was once, it confuteth all after it, and abrogateth all before it, which had diuersitie of time, as the Apostle him self gathereth. ca. 12. 27.

The second difference, that the doctrine of Christ is taught after one sort. For though first were miracles, and now none: first Apostles, now none: these were but meanes to confirme the preaching, the worde onely was the power of saluation, which is the same it was then. Which because it is but one, therefore it is perfect. For if any waie before had bene absolute in it selfe, there should none other haue

*The second
difference*

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haue come after it, but it pleased not God to giue the glorie vnto all those maner of reuelations, but reserved it to the preaching of the gospel, which he hath made his owne power to saue all that do belecue, & giuen it so great grace, that it worketh more mightily then all miracles, and pearceth deeper into the hart of man, then any maner persuasiō, yea, though one should arise frō the dead to speake vnto vs. And therefore we may condemne that, which before vs was done, in buylding monasteries, vowing of pilgrimages, praying for the dead, their masses & diriges, honouring of Saincts, setting vp of Crosses, and such like. For howe were these things taught vnto men; not by preaching the gospel, but for the most parte, men were driue vnto it by feare & terrour of the night, as we may see in their own bookes & legends. But as it was, so it is come vnto it, and the darkenesse hath couered it, out of which it sprang.

*The third
difference*

The third difference here, is, that that was old, & therefore abolished: for it cannot be but that whiche waxeth elder and elder, must at last vanish: but the testamēt of Christ, it is still new, yea though it were frō the beginning, yet it is stil the same, and the daie passeth not, in which it was giuen, but it endureth with the age of mā. And therefore it is no sacrifice of the new testament, to haue a masse which waxeth old, and when it is done, is not: but you must haue a new, & so fill your number. Neyther yet is it possible that works should iustifie, which also wax olde & are forgottē, so that the righteous man of an hundred yere olde, if he leaue then his righteounes, it hath none accōpt. The saluatiō of the world it is not thus

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thus, but alwaies new, if once I be in this couenāt, it is an euerlasting couenant, I was not taken vnder cōdition of time, nor no time shal preuaile against me. The saluatiō it self, it is not changeable as Adās was in Paradise, but it is made sure in the bodie of Christ vnited with the person of his Godhead, so the waies in which we are led vnto it, they are immutable, our faith is not quenched, our loue not extinguished, our hope faileth not, nor the holy spirit can euer be take from vs, but still they are newe euen to eternall life.

The fourth difference, is, in the fathers with whō the first couenāt was made, who, though they were all called in Iesu Christ, yet was there a difference of their honour, & euery one more exalted, as God approached more neere vnto them. So Abraham & his posteritie were a more honorable people, then the other before him. So the Israelites, that had receiued the law, & dwel in the land of promise, had greater blessing then their fathers in Egypt. So Iohn Baptist more then all Israell. But now they that are called of Iesu Christ, by his owne voice, & in him crucified before their eies, haue attained a singular honour, & the least of them touching their calling, are greater then all Patriarches & Prophets. And these al in like precious faith, like spirit, like promises, like couenāts like accepted of god, euery man in his own measure of grace. No difference of Iew or Gentile, learned or vnlearned, but al haue through faith one entrance vn to the throne of grace: that I neede not say now, O Lord remember Dauid, nor the couenāt made with Abraham: but O Lord remember mee, and the couenāt which thou hast made with my fathers house.

*The .iiii.
difference*

For

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For vnto all, both those that are nigh, and those that are farre off, there is but one couenant in Iesu Christ, whome now we know not according to the fleshe. And this excellent glorie of Christian men (dearly beloued) as oft as I remember it, it greueth mee to thinke vpon the madnesse of some, who call them selues spirituall & other temporall, them selues clergie, and other laitie, them selues regular and other secular, them selues, they should say straungers fro the Lord Iesus, and other the liuely members of his bodie. For what is it else to make this difference, but to denie the brotherhood in the calling of Christ.

The fifth
difference

10 The fifth difference is, that God then spake by his Prophets, now by his sonne, by Prophets meaning the continuall succession of Prophets in all ages. For as they were men taken away by death, so it was necessarie other to come in their places: and because no Prophet was able to giue his grace to other, or of his fulnesse, make other learned in the mysteries of God, but they were all taught of the Lord: therefore they had the credit of their woordes euery one in him selfe, and none iudged by anothers gifts. But so it is not with the sonne of God, for both he liueth to appoint vs teachers still, and of his fulnesse he giueth all other their continuall increase of grace. For which cause now, the warrant of all dependeth vpon him alone. And the greatest Apostle that euer was, hath no other glorie, but onely to be his seruant and messinger, for he is that redeemer, whose woordes must be in the mouth of his seede, and in the mouth of his seedes seede, after him for euer more.

more, So that it must needes be the pride of verie antichrist, for a mortall man to exalt him selfe, and giue the warrant of truth vnto his owne worde: that he cannot erre: that all knowledge is in the closet of his breast: that we must beleue it as the gospell what soeuer he decreeth. A vile seruāt so to swell in pride and set him self in the seat of the sonne of God, whie do we not abhorre it? and rather kisse the grounde vnder the feete of the sauiour of the worlde, to be slowe to speake out of our owne hart, and quicke to heare what he hath commaunded? And these be the differences which I thought good to note vnto you, as the apostles wordes plainly teach them. Nowe where it is saide, *In these last times*, meaning the daies in which this gospell is preached, which also the Apostles and Prophets call *the end of the worlde, and last daies*: It hath this name, both for because in comparison of the age of the worlde, these daies shalbe but fewe: and also for that the will of God is finallie reuealed in his sonne Christ, who shall inherite the glorie, to be our Prophet from the daie, in which first, his father sealed him to that office, euen to the latter end: and thus much of this first verse. Now let vs praie to almightie God our heauenly father, who hath so loued vs, that he gaue his onely begotten sonne, to lead vs in the way of truthe, to saue vs frō the bondage of death, and to sacrifice his own bodie for the raunsome of our sinnes, that for his sake we may be strengthened with the grace of his holy spirit, to heare his worde, and keepe it, that we maye in a good time and happie issue of our waies be blef-

B.

fed

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sed by him, who is our onely sauour, to whome with the father and the holy Ghost be honour and glorie for euer.

The second Lecture, vpon the Second and thirde verses.

2 *Whome he hath made heire of all things, by whom also he made the worldes.*

3 *Who being the brightnesse of the glorie, and the ingraued forme of his person, & bearing vp all things by his mightie worde, hath by him selfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.*



E haue heard, how the Apostle hath taught, that our sauour Christe the sonne of God, hath ben once sent vnto vs, an eternall Prophet, to teach vs all thinges which God hath done for our saluation, and through the preaching of the gospel, to sanctifie vs all vnto him: that him alone we should acknowledge to be our leader vnto eternall life. Now the Apostle beginneth to proue this singular glorie, to belong onely to Christe, which he doth by setting out a full and large description of him, in which, as I sayde, he proueth him to be eternall God.

First

the Epistle to the Hebrues.

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First, by his rule ouer all creatures, verse, 2. Then by the glorie of his owne person. Thirdly, by his great power. Fourthly, by his benefite bestowed vpon vs. Fifthly, by his glorie purchased to him selfe, verse 3. Sixtly, by comparison with Angels, verse 4: which comparison he maketh in manye pointes, as shall appeare in the residue of the chapter. The rule of Christ ouer all creatures, he sheweth in this, *That he is heire of all, and created all.* By *heire of all*: meaning, howe in the person of a mediatour he hath restored all, as in the person of the sonne, he was the wisdome of God to make all. And therefore called the *heire*, because he restored not the worlde, but by redeeming it, and purchasing it vnto him selfe, according as God the father had giuen it to be a recompence of his woorke, in whiche respect it is saide, that God appointed him *heire of all things*. This our sauour taught vs, when he saide: *All power is giuen vnto mee in heauen, and in earth. And all things the father hath are mine:* Not onely earthly things, but also heauenly: For of the graces of the spirite, he saith also, *He shall glorifie mee, & take of mine, and giue it vnto you.* The Apostle addeth, the seconde note of this authoritie, *That by him the world was made:* *Maker of the world.* by the world, meaning all things in heauen, earth, and vnder the earth: For so Sainct Iohn addeth to this testimonie, *And without him nothing was made, what so euer was made:* Then if all creatures were by him, him selfe was vncreate, and onely creator of all that is, that wee might boldly giue him the glorie of the father *Almightie maker of beauen and earth.*

*Matt. 28. 18.
Iohn. 16. 15.*

B. ii.

And

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Col. 1. 15.

Bright-
nesse of
glorie in
respect of
his father

And this is notable set out by S Paul in the first chapter to the Colossians, where he saith: *He created all things, in heauen and earth, visible & inuisible, whether they be thrones, dominions, principalities, or powers, all things were made by him:* of which, it must needs followe, euen as S. Paule also concludeth, *that he is God aboue all.*

The second thing wherein Christ is here exalted, is the glorie of his person. First, that he is the brightnesse of his fathers glorie, which title is absolutely giuen him, as essentiall vnto the sonne of God, not onely before vs, but euen before his father, that as all the properties of the Godhead haue their beeing in the person of the father, so the brightnesse and bewtie of them is in the person of the sonne, and so this name was proper to him before the worlde was made, noting, that eternally he was of the father. In which sense Sainct Iohn calleth him *The worde*, not according to the time, in which creatures haue ben, but an essentiall worde before all creatures. *In the beeginning saith he, was the word, and the worde was with God.* But of this mysterie I cease to speake. For wee cannot knowe it, our tounge cannot speake it, and these verie wordes which I nowe vse, or any man can vse of Gods maiestie, thinke not that their sense and meaning is according to Gods nature, they are onely helpes of our weaknesse, that by them our faith might be quickned in a spiritual vnderstanding, otherwise all the wordes in the worlde, cannot expresse the least parte of the liuing God: touching vs, he is called *the brightnesse of his fathers glorie*, manie waies, as, because in our nature he shewed forth the

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the liuely countenance of his father, in all fulnesse of grace and truth, and because in the power of his worde, he wrought mightily in all creatures, and again expressely Sainct Paule calleth him *The image* (which is the shining brightnesse) of God, in respect of the cleare manifestation of the Gospel, in whiche he hath set out so glorious a light of the power of God to saue his elect. So he is to vs the brightnesse of glorie, because many wayes he shewed forth the glorie of his father vnto vs. Euen as Sainct Iohn Iohn. 1. 14. Iohn. 5. 36. 2. Cor. 3. 18. sayth: *No man hath seene God at any time: that onely begotten sonne, who is in the bosome of his father, he hath reuealed him.*

The second thing heere attributed to him, is, that *he is the ingrauen fourme of the person of his father*, noting hereby the vnitie of substance, as in whome *the fulnesse of the godhead dwells bodily*. Euen as Sainct Paule doth also call him, the *image of God*: distinguishing him by this name from all shadowes and figures, like as this Apostle vseth the woorde in the tenth chapt. And here expressely he addeth *ingrauen*, aboue all the figures in the lawe, the Ephod, the Vrim, or the Arke it selfe, shewing the excellencie that is in Christ.

The third title of honour here giuen vnto Christ is, of the greatnesse of his power, and that is, *that he beareth up all things with his mightie worde*. In the metaphore of bearing, after the manner of the Prophetes, no doubt he meaneth, the nourishment and preservation of all things in the state that God hath giuen them, which is his prouidence watching ouer al his

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Acts. 17. 28.

woorkes. Now this being knowen to be the worke of the liuing God, *That in him we liue, we moue, we are,* and this manifestly agreeing to Christe, by cleare prooffe of all his woorkes here in fleshe, in which he reuealed the image of God in him. In this also it is assured, that he is verie God, the stay and strength of the world, without whose hand all things would fall into confusion.

Pygger of
our sinnes.

Fourthly, he extollethe the perso of Christ by the greatnesse of his benefits bestowed vpon man, in these wordes, *By him selfe hauing purged our sinnes*, put in here as a parenthesis, because it sheweth the way how Christ purchased that excellent dignitie *to sitt at the right hand of his father*, whereof after he speaketh, In that he saith: *purged our sinnes*: expressely he warranteth his Godhead. For what creature could haue done so excellent a worke? the Iewes could not be ignorant, but though a man were as great as Adam: yet Adam, when sinne rested on him, it draue him out of Paradise, yea, though a man could be as pure as an Angell, yet the Angelles, when *they sinned and kept not their first order*, their sinne wayed them into the condemnation of hell, so that our fauour Christ taking our sinne vpon him, and being able to purge it, which no saint or angell could euer do, it necessarily folowed, that he is the eternall God, euen according to the knowen prophecies of the Melsias, that they should call him *the Lorde God our righteousness*.

Iude. 6.

Mat. 23. 5.

Jer. 23. 5.

The fifth thing, wherein Christ is here extolled is the high dignitie whiche he hath gotten in these woordes: *He sitteth on the right hande of high maiestie*:

Noting

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Cap. i.

Noting hereby, that God the father hath taken him vp into his glorie, so that he sitteth in power and maiestie, equall with his father, and this is plaine in that he calleth it the *right hand of highest maiestie*. And the scripture sheweth this ende of it, *till I make thine enemies thy foote stoole*: shewing, that this is the power of God in him, to sitt at the right hande of God. psal. 110. 4.

And thus muche of the wordes of the Apostle, in this, magnifying the person of our Sauour Christ.

Now a little further we will examine the words and applie them more particularly to our instruction. In that it is saide firste, *God made him heire of all*. Heire of all. So that we see, howe these woordes of the Apostle haue euery way their weight, to proue that Christ is the sonne of God, the king of his people, God and man, mediatour betwene God and vs.

We must learne, of our selues we haue nothing: but beeing ingrafted in him, we are owners of all things. In mine owne right, I am naked and voide of all, I haue no meate to feede my hungrie bodie, no drinke to comfort my faint and thirstie spirite, no clothes to keepe mee warme, no house to harbour mee, I am to take no profite of any creature, nor no pleasure in the sight of the Sunne. For the earth is the lord Iesu Christes, and all that is in it. I may haue from man my warrant here in earth, that my house is mine, and my lande is mine, and he is a thiefe and a robber that taketh it from mee. But all the men in the world can not giue mee my possession before the liuing God, but onely his sonne

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Christ, who is *heire* of all. And I am a theefe and a robber, if before God I claime anie other right in it.

Then, that our lands may be our owne: our goods
our owne: our seruants, our wiues, our childre, ours:

Let vs be Christes, that in him wee may haue the good assurance of all our substance. Take not thy meate, but as the gift of Christ, who hath sanctified it vnto thee, nor any thing thou hast but with thanks giuing to Christ that hath sanctified it for thee: if thou doest, thou art an intrudour, into the right, not of a mortall man, but of the sonne of God: and thou shalt be sure the recompence of the iniuries that thou hast done, will fall vpon thee: and thou shalt know what it is, so to dishonor thy God.

But contrarywise, if I know my self by faith made a member of Christe, and his right is mine in the creatures of the worlde, and in his name, and to his glorie I vse them, whatsoeuer God hath giuen mee in the daies of my pilgrimage, the profite of it is mine, I may vse it to my necessitie, and the pleasure of it is mine, I may vse it to my delight. If my garments be filke, I may put them on. If my table be furnished with sortes of meate, I may eate what my stomack craueth. If I haue fieldes pleasant and delectable, I may walke in them. If I haue orchards of great delight, I may eate the frute of them. Nay, I will say more, that their condemnation may be iust which loue not the Lord Iesus. If thy dogges will hunt the beastes of the fiede: or thy hawke will kill the birdes of the aire, thou maist vse the delight of Gods creatures. I meane so farre as the state of Gods
people

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people, in common wealths, which he hath ordain-
ed, doth permit to euery one, for his holie recrea-
tion and pleasure, who walketh faithfully in his cal-
ling, to the glorie of God, and profite of his people.
I do not iustifie the shamefull abuse of the worlde,
which hath caried away the christian libertie into
carnall wantonnesse. I allowe them not, which wil
needes were filke, and are not able to buy cloth: or
those, which so giue ouer them selues to vanitie,
that the day is to short to make the pastime, except
they watche the night at cardes and dice, and rio-
tous dauncing, with such men I meddle not, but in
their sinne in which I find them, in it I leaue them.
I speake onely of the goodnesse of God vnto his
Saints, what recreation God hath giuen in their
wearie life.

And where it is further saide, *All things were made by Christ*, we may boldly conclude, that no man hath power ouer his creatures, but they must serue their creator. What haue I to do with another mannes woorke? God hath appointed his creatures a vse, in it they are holie. If thou wilt set them another law, thou prophanest thy self in them. When S. Paule had saide *that to forbid meates was the doctrine of deuils*, he proueth it by this reason: because *God created them to be receiued with thankes giuing*. If God created them, who wil exalt him selfe to be lorde ouer them? If God appointed them to be receiued, who shall saye vnto mee, they are vncleane to vse? Surely (dearie beloued) and before the Lord, who hath made all, & will iudge all, that prowde and arrogant man of
B.v. sinne,

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sinne, who hath left all the ordinances of God, to fill the world with his decrees, and decretalles, he hath taught vs the doctrine of deuils, and let vs cast it fro vs. We are Christs, & he hath made all, in his holie appointments let vs euer liue. For other lawes of meates, drinks, daies, apparel &c. as then they may stand, when they are profitable to any countrie, and made onely for policie : so they are to be despised, when they are thrust vpō the Church, & made matters of faith and religion.

Further, in that, that it is saide in the thirde verse, *the brightnesse of glorie*, That Christ is the brightnesse of glorie, and ingrauen forme of the substance of his father. Let vs marke well while the Apostle thus magnifieth the person of Christ. For no other cause, but to warrant vnto vs the trueth of his worde, that he is our Prophet, & we must beleue him. And so S. Peter in the Acts, teaching Christ to be the only warrant of faith & saluation, he saith: *God approued him thereunto by many signes and miracles, and mightie workes.* And in deede the father him self with a voice of excellent glorie, approued him out of the clowd, and his voice was heard, *This is my beloued sonne heare him.* And all this was, that Christ alone might be before vs, the onely warrant of trueth. Nowe he that shal take vpō him this honour, & bid the world beletie because he hath spoken, what doth he but boast him self as if he were the brightnesse of Gods glorie, or that God had approued him by signes and miracles? and who would do this, that feared either to be, or to be called the verie Antichrist, that should come? Againe, it is saide; he beareth vp al things with his

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his mightie word. Where we must marke it is attributed to Gods mightie power, the gouernance of all things, in our sight either great or small, that wee should learne not to measure the power of God by our weak senses. It is his mightie power that vpholdeth the earth, that stretcheth out the heauens, that sedeth forth the windes, that raiseth on high the great waues of the sea, & these things we cōfesse are great & mightie, but as it is here, so euery wher, the mightie power of God maketh the fether to moue, & his strong arme leadeth the flie in her waie, & the same force, which now shaketh a leafe, if he had sent it against a mountaine, it would haue turned it vp from the foundations: and the same strength, that bloweth vp the dust, if it came against the earth, it would shake the bottomes of it. And this should make vs feare before him, that whatsoeuer he hath don, whether it seeme great or little, we shoulde confesse his handie worke, & according to his greatnesse, so we should honour him, that whatsoeuer he hath commanded, whether it seeme weightie or light, al our obedience should be streight ynto it. It foloweth, *by him self he hath purged our sinnes.* I do not doubt but you know how Christ hath purged our sinnes, and the more you know it, I am sure you are the more glad to heare it, and for this cōfort that we haue al in it, I thought euē my dutie to make some reherfall of it. Thus therefore we are taught, and thus we do beleue. Our sauiour Christ being the eternal sonne of God, through the work of the holy ghost was made man of the virgin Marie, and borne without originall sinne, and by the same spirite, filled still his manhood

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Luke. 10. 28.

hood more and more with grace, till the fulnesse of all righteousness was within him, that so his manhood might inherit saluation, according to the promise: *Do this, and thou shalt live.* But hetherto, as he is righteous, so he is righteous for him selfe, and only that man is yet blessed, which was conceived by the holie ghost, and borne of the virgin Marie. Our sinnes do yet remaine, and we abide holden vnder the death of them, and therefore, as his first worke sanctified him self, so yet there remained more, that he might sanctifie vs. For when he commeth to vs, he findeth vs in sinne, and through sinne in death, & in the condemnation of the deuill, who had the power of death. So that he had nowe another worke, then in his first righteousness to sanctifie his owne bodie. He must also abolish sinne and death, and hel in which we were holden, if he wil be a sauour vnto vs. And here he must multiplie all his former righteousness, and make it infinite, for a greater worke is behind, and a newe law is giuen vnto him, a lawe neuer giuen to all flesh, a singular lawe, out of the depth of Gods wisdom and goodnesse, which without the fall of Adam, had neuer bene scene neither of man, nor Angell: a law of a redeemer, that is, a lawe, by which he might bring man from death to life, from hell to heauen, from hatred to loue, and from the deuill to God: a worke farre greater then to make the worlde of nothing. This lawe was to loue God, & his brother, not in vsual things of life, wher unto all we were appointed, but in taking vpo him sinne & death, & treading the winepresse of the anger of almightie God. And

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And this thing he hath also done. For being righteous, pure, holie and without spot, the sinne that abounded, he tooke it all vpon him, and death that reigned, he submitted him selfe vnto it, and went as despised among men, in shame, in ignominie, in affliction of the flesh, for the sinne of our bodies, & in anguish of spirite, in mourning and in sorrowe, to beare the sinnes of our soules: before God, feeling the heauinesse of his wrathe, which was the sting of death and condemnation, and before man shewing the signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying according to the sense and feeling of sorrowe that was vpon him. And all this he endured, not vnwillingly, for then he had done nothing, but with exceeding ioy of harte, that he had found out the miserie, in which he might scale it, howe much he loued his father, and make it manifest, how he loued vs. So went he willingly vnto death, and that he might satisfie the iustice of his father, and purge the sinnes of his people, with all his harte he gaue his bodie vnto the crosse, and his soule a sacrifice for our sinne, which obedience was accepted of his father the iust punishment of all sinne, and full redemption of all his elect. And this the apostle here meaneth, when he saith, *that by him selfe he purged our sinnes.*

And because he saith, *by him selfe he purged our sinnes,* in this we see a cleare discharge giuen to the Tabernacle, and all the sacrifices at the doore of it, not one of them purged sinne. And though some were called sinne offerings, and the sinnes of the people in
such

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such sacrifices were saide to be forgiuen: yet they had that name and calling, not according to the merite of the woorke, but according to the vertue of the thing they signified, euen as the Lordes supper is called the communion of the bodie of Christe, and baptisme is saide to be the washing awaye of our sinnes, not in truthe of the thing, but in mysterie of the signe. The phrase being so vsed for more assurance and warrant of the promise: not to carrie the grace of God, from our sauour Christ and his spirit, to the domme elements of bread or water. And if the Iewes are here instructed, to leaue their vaine trust and confidence in the lawe, and to knowe that the forgiuenesse of their sinnes was not in meates & drinckes, and diuers washings and carnall rites of the temple, nor in the blood of goates, and Calues, or in the ashes of an heifer, sprinckling the which are vn-cleane, but onely in the precious blood shed and the bodie crucified, of Iesus Christ: notwithstanding al these ordinances were giuen them of God: what could our fathers say, who sawe the lawe abrogate, the temple pulled downe, the lande prophaned, the Iewes skattered, the wordes of faith preached, and that they should glorie in nothing, but in the crosse of Iesu Christ: what could they saye, either Tertulian for fasting, crosing, oyling, which he learned and had of Montanus the heretique: Or Cyprian, for satisfaction, or Theodoretus, for martyrs merites, or Cyrill for iustification of woorkes, or Augustine, for prayer for the dead, or Ierome for so many superstitions, of lights, garmets, vessels &c.

Nay

Yer. de ieiunio de Cor.
Mil. Cypr. de lapsis. Theo.
li. 8. de Martir. Cyril. li.
10. ca. 18. in Ios. In Enche-
sidion. ca. 10

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Nay, what can we say, who haue seene all that the olde fathers haue seene, whie at this day wee should loue their errours; nay, whie we should deuise new of our own, which the olde fathers knewe not; whie haue we loued the popes wofull Iubilies, or his damned pardons? why do we yet think that the masse is a sacrifice propitiatorie for the quick & dead? whie was purgatorie first drempt on, as much hotter then our fire, as ours is hotter then a painted fire; or whie was the buylding of chappels, chauntries, or religious houses, thought to be a meanes to deliuer vs fro such burning? A thousand such things whie we haue loued them, what cause can we alledge before the Lord? The lawe of God giuen by Moses his faithfull seruant, a lawe which had bene a schoolmaister to lead many thousandes vnto Christe, could it not stand with Christ, without darkening of his glorie? and can the lawe of the pope, giuen by Summits & Canonists, a people not knowen in the house of God, which lawe onely leadeth to the obedience of the church of Rome, can it be that it shoulde bring any light to the gospell of Christ? I neede not stande in many words to confute so great follie, I leaue it to conscience of al that be wise harted, whether God abrogating his owne lawe, ment that the pope should institute a newe: or whether he ment to take away all carnall ordinaunces, that he might make it playne whiche the Apostle here teacheth, that by Christe alone, all our sinnes are purged.

But here, some man by a subtile enimie may bee easily deceiued, who will saye: All this neede

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neede not, they attribute not the forgiuenesse of
 sinnes to the popes pardons, or to any masses, but to
 Christ alone. The pope and masses are onely the ap-
 plying of the fruite of Christes death vnto vs. If it
 were thus, yet what is become of building religious
 houses, of pilgrimage, of numbring many praier,
 of their holie orders, their garments, their fasting
 &c. all these they let sinke in their own shame with-
 out defence, for these applied not the death of Christ
 vnto vs, but in the merite of the woorke, they were
 commended. But as these haue no colour of good
 defence, so the excuse of the other is verie vaine, for
 how say they that the pope or priests applie the me-
 rits of Christ, seeing this application, cannot stande,
 by their owne confession without a real sacrificing
 of Christ. For saith not the apostle here, that Christ
 did it *by him selfe*, not onely making Christe the
 woorke, but also the woorkeman, the price and the
 chapman, the sacrifice & sacrificer, not all the world
 can giue any other recompence for sinne but him,
 nor all the worlde can giue him but him self, as both
 more plainly we shal heare, afterwarde. And here is
 expressely saide, that he did it by him selfe, with as
 great warrant giuing vnto him the doing as the thing
 done. As wel and with as little sinne we may choose
another sacrifice, as another sacrificer, For by the
 same worde of God bothe are giuen to him alike.
 And as there is not mentioned any other thing that
 euer could be offered, so there is not named any o-
 ther person that euer could offer this. But as he is a-
 lone our king, and alone spoiled principalities and
 powers

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powers vpon his crosse: so he is alone our priest, & alone he sacrificed vp his bodie once for all.

Nowe where it foloweth in the Apostles words:

That he sitteth at the right hand of high maiestie: we must first marke the change of wordes, where it is vsually saide: he sitteth on the right hand of God. Here he saith, on the right hande of the highest maiestie, which is, as it were an interpretation of the right hand of God: signifying nothing else, but the power and glorie of God, giuen vnto the person of the mediator, according to that saying of Paule: *God hath highly exalted him, and giuen him a name aboue all names.* Phil. 2.9.

*The right
hand of
maiestie.*

Beside this: seeing the right hand of God doth signifie his power: wee must learne to be wise harted, & not make vnto God a right hand or a left, like vnto ours. We knowe the commaundement: *Thou shalt make vnto thy selfe no grauen image, nor the likenesse of any thing that is in heauen aboue, or in earth beneath, or in the water vnder the earth.* Let vs giue our obedience, and confesse that God is incomprehensible, not like to any thing, which possibly our bodily eyes can see. And let vs not seeke vaine pretences, that we might committ sinne and see it not: to saye, I will make it for a remembrance: or the more to styrr vp our mindes, make it howe thou wilt, the precept is broken, which saith: thou shalt not make it. And be thou well assured, as long as S. Paules wordes shall be truer then thine; so long it shal stand, that if thou do make any similitude in the worlde, to represent God: *Thou hast now turned the trueth of God into a lie, and changed the glorie of the incorruptible God, to the likenesse of* Rom. 1.23.1

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the image of a corruptible creature : and if accordingly
God giue thee vp to a reprobate sense for this pride
in thine owne wisedome, he doeth with thee but as
he did with thy forefathers: and therefore take heede.
The cause why the Scripture attributeth vnto God
cares, and eyes, and hands, and feete: it is because we
are not able yet to comprehend any thing of Gods
maiesty, and therefore the holy ghost applyeth speech
to our infirmitie, that we might by these woordes:
the lord seeth, heareth, keepeth, and ruleth all things,
that in him we might boldly trust. Let not vs cary
away this great goodnesse of God, into rebellion, to
leauie his glory which wee see onely by faith, and
make him hands and feete and grey haire, like vnto a
wretched body that is consumed with yeares. But
the time is past. Let vs pray that it would please
God our heavenly father, to humble our hartes vn-
der the mighty power of his sonne Christ, that wee
may feare, loue, and obey him: reioycing in the ex-
cellency of glory that he hath giuen vnto vs, who is
the sonne of God, and the Lorde increase in vs our
faith and hope, that in the assurance of Gods loue,
our consciences may be at peace, and in the reuelati-
on of Gods glory our hartes may be filled with ioy
in the Lorde: which we beseech God to graunt vnto
vs euen for his sonnes sake our onely mediatour and
aduocate. Amen.

The

The thirde Lecture, vpon the

4.5.6. & 7. verses.

- 4 And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent name then they.
- 5 For vnto which of the Angels said he at any time, Thou art my sonne, this day begat I thee. And againe: I will be his father, and he shalbe my sonne.
- 6 And againe: when he bringeth in his first begotten sonne into the worlde, he saith: And let all the Angels of God worship him.
- 7 And of the Angels, he saith: He maketh the spirits his mesingers, and his ministers, a flame of fire.



N these wordes, as I tolde you, the Apostle beginneth to set out the person of our sauiour Christ, by comparison with Angels, and this comparison he maketh in many points, as wee shall heare: that the more cleare wee see it, the more effectually we might confesse his high Godhead, and therefore aboue all thinges, to set him alone: called in the newe testament, the high priest, and Prophet, and king of his people.

And the first comparison here made, is of the first title before giuen him: that he is the naturall sonne of God, begotten of the substance of his father, whereby he must needs be one and equall with his father: which name, as no Angell hath it, so no Angell is to be compared to him.

C.ii.

That

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That thus the Apostle taketh the name of *Sonne*, according to the dignitie of nature, it is plaine in his owne wordes, saying: *And is made so much more excellent &c. verse 4.* making his excellencie, according to his name, and his name according to his excellency. For otherwise, the name of the sonne of God, may be giuen to euerie one of vs: as God calleth Israell his first borne, and all the elect, the sonnes of God: So the magistrates are sonnes of God: And the Angels also, the sonnes of God: but wee by adoption & grace: the magistrate, because he executeth the iudgement of the Lorde: the angels, by creation: none of vs, according to the worthinesse of our owne nature. But by nature, substance, eternitie, as the Apostle here meaneth, there is none the sonne of God, but Christ alone. And that thus Christ is the sonne of God, he proueth it: first out of the second Psalm, where it is saide: *Thou art my sonne, this day haue I begotten thee:* Where the Prophet shewing causes, whie the whole world should not preuaile against Christ, he saith: because God had decreed it in his eternall counsell, and proclaimed it with this sentence: *Thou art my sonne, this day haue I begotten thee:* That is: this daie haue I declared that thou art my natural sonne, meaning especially the time in whiche he made him known in the worlde, by his wonderfull workes, as S. Paule ment when he saide: *God was made manifest in fleshe:* noting the power of the spirite working in him, in his birthe, life, death, resurrection, and ascension: So this day noteth not any particular time, but all times in generall, wherein God hath shewed:

shewed his power in Christ, as especially in the time he liued among vs. And it seemeth that the Apostle maketh manifest this sense of his wordes, in that he addeth to the text alledged in the vi. verse, the time when it was fulfilled, leauing this without any distinct time, as that which appertained to all times, in which Christ should be shewed to be the sonne of God: especially as I saide, in his life, and before, or since, as God sheweth his glorie in him: So this sentence was true when he appeared to Abraham, Iacob, Moses, to any of the patriarches or prophets, or after his ascension, when he appeared to Stephan, to Paule, or any other, or when soeuer he sheweth his power to defend his church vnto the ende, according to his own promise: *I am with you to the latter end of the worlde.* And thus this worde, to day, is taken in that which is after alledged: *To day if ye will heare his voice, harden not your hartes.* And againe, *In the daie of health I haue heard thee.* And *in the day of saluation I haue succoured thee*: meaning no particular day, but al the time that the worde is preached vnto vs.

It foloweth: *I will be his father, and he shalbe my sonne.* This is another text, to proue Christe the naturall sonne of God. It is written in the seconde of Samuell the seuenth chapter: and they are the wordes of God vnto Dauid, by the Prophet Nathan, to giue him a promise of the blessing of his seede after him, which was begonne in Salomon, who buylt the temple, and whome God so highly aduaunced in all wisedome, riches, and honour, that the fatherly prouidence of God appeared ouer him, as ouer an

C.iii. especial

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especiall chosen sonne. All which, as it was promised to Dauid : so Dauid looked for the performance of it in Christ, and to be figured in Salomon his sonne after him : whose temple was a figure of the church of Christ : his riches, a figure of the great graces of the spirite of Christe, giuen to his church : his honour aboue all kinges: a figure, how kinges should submit them selues to Christ, and be nursefathers, and Queenes nurses to the church of Christ : his wisdom: a figure, that in Christe should be hid all treasures of wisdom and knowledge: and finally, he called by name, the sonne of God, in respect of his blessings, as a figure of Christ who is the eternall sonne of his father, in nature of his person.

And so the Apostle here alledgeth this place, without any such long exposition, howe the place is meant, because we shoulde see in it, that the people of Israell were not so ignorant of the scriptures as we be: but brought vp in the knowledge of the law, and taught the vnderstanding of it, euen from their cradell as we should be. And thus haue we heard this argument of the Apostle. Christ hath a more honorable name then the angels: therefore he is more excellent then they.

Nowe also let vs see the manner of proofes her e vfed.

He proueth Christe to be the naturall sonne of God; by textes of Scripture witnessing it: he denieth that Angels are so, because God in his scriptures
neuer

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neuer spake it : for so he beginneth : *Vnto which of the Angels saide he at any time &c.*

The self same maner of prooffe againe he vseth in the. 13. verse following. Because the scripture saide it not, therefore he proueth it is not so : making his argument negatiuely from authoritie of scripture: which in all things , whatsoeuer man is required to do or knowe in matters of religion, is euer a most certein conclusion : God spake it, therefore we must do it : God spake it not: therefore we haue nothing to do with it . And this argument must needes be good, so long, as this worde of the Lorde doth endure : *What I commaund thee, do that only.* And so long, as

An argument negatiuely from the authoritie of the scripture is sound & good.

this is a iust condemnation of all our owne deuices: *Deut. 12. 12.*

who required these things at your handes. And so long as this shalbe true, that *our wisdom* is foolishnesse, and we cannot do well, but when we hearken to the worde of God *that shineth in our hartes, as in a dark place.* *Esa. 60. 1.*

True it is, and if we had but the wisdom of children, we must neede see it, that all particular lawes and orders, with which we may be bound, they are not set downe in precise wordes of scripture: but it is as true, that the nature and propertie of euery law or order is so described, that the worde of God, as clearly is folowed in it, as if the woordes of the lawe were set downe in it. *2. Pet. 1. 29.*

For of all decrees to be made in his church, hath not God saide: It must be without offence: it must edifie: it must be comely and according to order: and it must serue to the glorie of God.

C.iiii.

Nowe

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Now, God hauing giuen grace into our heartes, to iudge what soeuer we decree by these rules, is not the worde of God the warrant of it? By such manifest prooffe of scripture, the church of Christ doth iustifie all that shee doth. Thus the Apostle proueth here his doctrine. Thus we must do, if we will be the Apostles scholers. Marke well this reason, for it is worthie. God saide to Christ: thou art my sonne, therefore he is his sonne. God saide not so to any Angell: therefore no Angell can take the name vnto him. In like manner we will dispute with them. God saide: The true worshippers should not go to mount Sion, nor to Ierusalem, *but worship God in spirit and truth.* Where saide he, go a pilgrimage, or go visit the holie sepulchre? God saide: *Do not obserue daies, and monethes, and times, and yerres.* Where saide he, keepe vnto mee, Lent or Aduent, imber weekes, or saincts Eeues? God said vnto vs: *it is the doctrine of deuils to forbid marriage, or to commaund to abstaine from meates.* Where saide he, eate now no fleshe, now no white meate: let not the minister marrie? God said, *Let euerie soule be subiect to Kinges & princes, and the authoritie of such men,* let it not be in his apostles. Where saide he: let the pope haue the gift of kingdomes, be exempt from authoritie of man, weare a triple crowne, and haue lordes and noble men vnder him? God saide: *Cursed is he that addeth ought to his law, or taketh from it.* Where saide he: the pope shall dispençe against my apostles and Prophets? God saide: *It is better to speake 5. wordes which we understoode, then 10000 in an unknownen tongue.* Where saide God: the ignorant men

Ioh. 4. 21.

Gal. 4. 10.

1. Tim. 4. 2.

Rom. 13. 1.
Luc. 22. 26.

Apor. 22. 18

1. Cor. 14. 19

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men should praie in latine: With this verie argumēt
are ouerthrowne all doctrines of men, all traditions,
all poperie. And if this argument were good in the
Apostle, why is it not good in vs? Nay, if this be
vsuall in the scripture, why are we so dull that we
will neuer learne it? Doth not God condemne the
idolatrie of the people of Israell by this reason: *They* Ier. 7. 31.
built high places, which I commaunded not? Doth he not
condemne all their superstition and vaine worship-
ping with the same argumēt: *Who required these things* Esa. 1. 12.
at your hands? When Dauids purpose was stopped
from buylding the house of God, was not this the
worde of the Lord that came vnto him: *Wherefoener* 1. Chro. 17. 6
I haue walked with all Israell, spake I one worde to any of their
Iudges, saying: Whie haue you not built me a house of Cedre
trees? But why seeke we farther, whē the law is plain:
What I commaund thee, do that onely. And true it is, that it
is our wisedome, and the *light that shineth in our hartes,* Deut. 4. 6.
as in a darke place. If once we go from it, as the prophet
saith: *There is no wisedome at all within vs.* And this I say
because of some which would not haue arguments
made negatiuely of scripture, I think because it is a-
gainst Aristotles doctrine. But let vs now go for-
warde. It followeth in the vi. verse: *Againe, when he*
bringeth &c. This is the second comparison betwene
Christ and the Angelles. That it is saide plainely of
Christ, who is the sonne: *Let all angells worship him,*
a thing determined by the scripture it self that Christ
is not onely greater then angelles: but God to be ho-
noured of all angelles. And he alledgeth to this pur-
pose the manifest prophesie, that when God brought

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his sonne into the worlde, he proclaimed before him this honour: *Let all the Angels worship him.*

First, touching the alledging of this text out of the Psalme, we neede not doubt, this doing of the Apostle is prooffe ynough, that that Psalme is a prophetic of the kingdome of Christe, of which the psalme saith, that God with greates power and glorie woulde establishe it in earth: shewing miracles in his creatures, feare and confusion in his enimies, ioy and gladnes in the hearts of his children, righteousness and holines in their liues: and not onelie this, but all angels shoulde worship before him.

Angels are ministring spirits. Now as he hath taught this, by the testimonie of the prophets giuen to Christ, so after in the .7. verse he sheweth the same, on the other syde by the testimonies which the scripture giueth to angels: of who sayth he, it is sayde: *he maketh his angels spirites, and his ministers a flaming fire.* The absolute meaning of which wordes, we must learne of the Apostle him selfe in the .14. verse folowing: where according to this testimonie, he hath defined their nature, and called them ministring spirites. Then in these wordes he maketh his angels spirites, and his ministers a flaming fire, he nameth them a flaming fire, according to the similitude in which their glorie hath bene scene: as the angels that were with Elizeus, his seruant sawe them as chariots of fire: the similitude of the beastes which Ezechiel saw, were as coles of burning fire: and the Seraphins haue their names because they are of a fierie colour: and these wordes spirites and ministers we must resolute thus, *ministring spirites.*

2. Reg. 6. 17
Ezech. 1. 13.
Esa. 6. 2.

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spirites. So out of this text, his argumēt stādeth thus. Christ is called the sonne, the first begotten sonne, whome the angels worship: but the angels are his ministring spirites: therefore Christ is greater then the angels. Now for the allegation of this text, the Apostle is a sufficiēt witnesse to me, that this verse of the 104. Psalme, is ment of the angels of God: and not of the windes: and I see no reason to the contrarie. For first he mentioneth the winds before, wher he saith: he walketh vpon the wings of the winde: and therefore a repetition of the same in other wordes was not necessarie. Againe, seing ministers here signifie those which execute Gods power to saue his people: I see no cause to attribute it to the windes: for though God, euen by the elements help his people manietimes, yet that praise is not giuen as a name to the element, which is done in the Angels. Now, where it is obiected, that the Prophet there setteth out the maiestie of God, according to his gouernement in things of the world, I graunt it, and so the ministerie of angels was then open and known in the world. And therefore of angels also the prophet speaketh, as of them in whom the glorie of God shined, euen as in the heauēs the clowds, the lightnings &c. beside this, in these words the apostle will proue what is the nature of angels, which requirereth that he should speake in the naturall sense of the prophets words. And the preposition, *προς*, vsed of the apostle, seemeth not to be without cause: for though it be the Hebrue phrase, as it is saide, yet it may wel haue iust cause, whie the apostle vseth it in greeke: & it signifieth as much, as if he saide thus:

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Vnto all Angels, we may saye: you be but ministring spirites. And so it is like vnto the text next alledged of Christ, *To the sonne he saith &c.* And thus the preposition is verie conueniently vsed, and maketh the Prophets wordes a naturall description of the Angelles. Therefore for my parte thus I say, and thus I am perswaded, that as it is here alledged: so the wordes were ment, of the angels of God which are his ministers to execute his will, for safetie of his people. And thus muche of the Apostles argument here made.

Nowe, where our sauour Christe is here called, the *first begotten sonne of God*: both Sainct Iohn sufficiently sheweth the meaning of it in the beeginning of his Gospell, and S. Paule doth plainly expounde the worde. Iohn saith of our sauour Christ: *that he was in the beginning, with God: that all things were made by him, and without him nothing was made at all:* which is as if he had added, he was his first begottē sonne. Sainct Paul expressly addeth the comparison of creatures, naming him, *the first begottē, before all creatures,* because saith he: *all things were created by him, in heauen, in earth, visible or inuisible, angels or powers, by him, and for him, all were made:* so this is the first begotten, the maker & creator of all things. And he is called the first begotten, not, the first creature, that in this name we might see, the blasphemie of Arrius, who saith: there was a time, when the sonne of God was not: when this name *first begotten*, is not in respect of nature, as one in time begotten before other, but in respect of his worke: as one, by whō al other things were begottē.

And

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And againe, being the first begotten of all creatures, in this name he condemneth the blasphemie of Seruetus, which denyed him to be the sonne of God, but onely in respect of his comming in fleshe. And that the apostle speaketh here of *bringing into the world*, he meaneth not banelie his natiuitie: but as God gaue vnto Christe all the endes of the earth for his possession, so the honourable setting of him in this authoritie, he calleth it his bringing in *into the worlde*: as appeareth, because this is the glorie of this bringing, that the Angels shall worship him. And again when he saith *the worlde*: he meaneth not this age of man, but as he expoundeth it in the second chapter, *the worlde to come*: euen also as the Prophet Esaie called it, that is: the kingdome of Christ in the world through the preaching of the Gospell. And the worship with which the Angelles shall worship him, is, that they shall haue from hencefoorth, no suche rule as before, authorised in their owne persons from God, but now they shall giue all glorie to Christ: Euen as we see in his natiuitie, a great multitude of Angelles, sang: *Glorie be to God on high, and in earth peace, good will towards men*, because Christ was borne in the Citie of Dauid, a sauiour vnto all people. So in all his life, in his death, in his resurrection, ascension, and since his ascension, there neuer appeared angell vnto man, but to the praise of Christ, and to ratifie all honour and worship due vnto him: which ministerie of Angelles, because nowe so cleerely it serueth Christ, the Scripture is fulfilled: *Let all his Angelles worship him.*

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And now that we haue seene the sense and meaning of this scripture, in some pointes, I will more particularly apply it to our instruction. It is saide firste: *When he bringeth his first begotten into the worlde:* whiche wordes meane as I saide: when in glorious triumph, God leadeth him into the possession of his kingdome. And as the Prophet saith: *whē God giueth him his dominion from sea to sea, and from the riuer vnto the endes of the lande,* that all that dwell in the wildernesse may kneele before him, and his enimies may licke the dust.

Pla. 72.8.

Here we must marke howe this hath bene accomplished, and when we knowe it, if we loue Christ, let vs set forth his excellēt glorie. This was especially done, no doubt, in the crosse of Christe him selfe, according as him selfe prayeth, when he entreth vnto it: *Father, glorifie thy sonne.* And Sainct Paule saith, in it *he hath spoiled principalities and powers: and hath made open shewe of them, and triumphed ouer them vpon his crosse.*

Ioh. 17.1.

Col. 2.9.

A prooffe of this wee sawe with our eyes, when Christ vpon the crosse so wrought in the harte of the Romaine capteine, that he cryed aloud: *Truely, this man was the sonne of God.* When all the people behelde it that was done, and smote their brestes and went backe: when manie sainctes rose out of their graues, and went into the holie Citie. And not onely this worke was in men, but that we might know the vertue of his death, pearced euen into hel, to bynde iudgement to the deuill and his angelles with eternall desperation, and to witnesse it vnto his church

Mar. 15.39.

Luc. 23.47.

Math. 27.51.

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church, that the gates of hell should not preuaile against it. To this ende we sawe the earth did quake, the stones were clouen, the sonne was darkened, the graues did open: and this was the beginning of this kingdome.

The increasing and amplifying of this, is the preaching of the same crosse, that is of Christe crucified, that it might be seene and hearde in all the worlde, which had also a glorious beginning in the Apostles of Christe, whome God sanctified to that worke with excellent power, and graces of the holy ghoste: so that notwithstanding the weakenesse of their persons, yet their voice went into all landes, and their wordes vnto the endes of the earth.

And boldely Sainct Paule witnessed of them selues, that God had giuen them glorious weapons to fight withall: weapons not carnall, neither swoordes, nor prisons, as earthly princes haue to keepe their subiectes in feare: but other weapons, in deepe more contemned of the worlde, but yet made by God more mightie, then all other weapons or enginnes to cast downe holdes.

For by our weapons saith Sainct Paule: *we cast downe mannes imaginations, and euery high thing, that is exalted against the knowledge of God, and bring into captiuitie euerie thought to the obedience of Christ.*

And this not onely was for that age, but as God is vnchaungeable in all his wayes: so this is made his euerlastinge ordinaunce, that the preaching

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Rom. 1.16. preaching of the Gospell shoulde be his *mightie power*
to saue all that do beleue. And accordingly this commi-
sion is giuen to all that are sent out in the name of
Christ, for the *gathering together of the saintes*, for the
Eph. 4.12. *worke of the ministerie, and for the edification of the bodie of*
Christ, till wee meete all together in the vnitie of faith, and
knowledge of the sonne of God, vnto a perfect man, and vnto
the measure of the age of the fulnesse of Christe.

Sith this then is that spirituall pompe, and those
victorious chariots, by which the sonne of God is
caried in triumph into the inheritace of the world:
they that haue eares to heare, let them heare what it
is to preache the gospell of Christ: and they that be
called vnto it, let them knowe what worke they
haue in hande: and they that resist it, shall at the last
be consumed, as they that be enemies to the glorie
of Christ, must needes be made his footestoolle. So
that euery one in the regarde of so glorious a work,
should humble him selfe to become a labourer in it:
yea, the greater dignitie, the more trauell it shoulde
bring vnto it. So that princes them selues haue no
greater honour, if we wil beleue the Prophet Esaie:
then to *licke the dust vnder the Churches feete*. By which
speache, the Prophet meaneth, that the faithfull &
zealous kings which reigne vpon earth, should with
the perill of their crownes, not feare to set out, and
giue all their strength to the Gospell of Christ, by
which the Lorde of Lordes is to be settled in his
throne, and he that ruleth for euer in the house of
Iacob, is to be crowned king.

The preaching of the Gospell, is the preparation
of

of his waie , and the obedience vnto it , is the honour of his reigne, and what king hath too good a hand to ioyne in this ? nay what king whose spirite is in his nostrels , and all his glorie is but a vading flower: what king I say is worthie to be a doer in this worke, but that it pleaseth this immortall and heauenly king of his free grace to accept his labour, so that iustly they are iudged , that are despisers of God, and knowe not the Lorde of hostes, against whome they are prowde. Shall God proclaime it with so loude a voice, that when he beginneth this worke, of his eternall decree, to bring his sonne into his kingdome , all the Angels of heauen shall worship before him: and shall a mortal man so farre exalt him selfe, in his wisedome, in his richesse, in his honour, in his nobilitie , in his crowne , in his kingdome, that he shall think it a disgrace to giue all his life to the Gospell ? Can fleshe puffe it selfe vp so farre aboute the Angels ? O (dearely beloued) if we be happie, let vs learne this , and let vs further the worke of the Lorde , the Angels worke with vs. If we wil not, we shall pyne awaye in our own enuious idlenesse, and without vs , the sainctes and Angels shall giue Christ his glorie.

Another thing here we may marke , howe it is attributed to God the father, this glorifying of Christ: for so he saith : *when he bringeth his first begotten sonne into the worlde :* Whereby we learne that it is the worke of God, and let not vs boast: for though he vouchesafe to set our hande to his businesse: yet our hande that is but vanitie , doth wither awaye

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in the worke, except God giue it vertue that it should haue fruite. We cannot so much as speake, except he put his spirite into our mouth: and when wee do speake with a good measure of grace, yet the ignorant do not heare vs except he prepare their harts, and still our worke is nothing worth, but he alone worketh al in all. And for this purpose that we shoulde giue him the glorie of his owne woorke, and not seeke our owne praise, therefore he hath chosen his workmen as you see, *Not manie wisemen of the worlde, not manie mightie, not manie noble*: but commonlie men of small accōpt; & a few in number, he giueth them tongs to speake and they carie his gospel ouer mightie kingdomes: and make it flourish, when al the powers of the realme haue armed them selues against it. And al this that we shoulde confesse, as here the Apostle saith, it is he, it is not we, that giue this kingdome vnto Christ. And seing it is his worke, who is able to bring all his purposes to passe: it shalbe our wisdome to further that, which God him selfe wil make to flourish and prosper, whether we will or no.

Christe is God. And where it is here saide: *Let all the Angels worship him*: he giueth our sauiour Christ a cleare testimonie, so to be the sonne of God in person, that he is also in nature one and the same God with his father. For whome shoulde the angels worship, but God alone, who in them selues haue such power giuen them of God, that one is able to destroye whole kingdomes, and such glorie, that our eyes cannot behold them.

And

And seeing God hath made this lawe: *Thou shalt worship the Lorde thy God, and him alone shalt thou serue:* and yet the angels worship Christ: how cleare a prooffe is it, that Christ is God: for we knowe their perfect and willing obedience: and therefore we praie: *Thy will be done in earth, as it is in Heauen.* So that the Iewes might thoroughly know, that seeing the angels did worship him, and had so their charge from God: therefore Christ was one God, in the maiestie of the father. And most true it is, our sauour Christ without that nature had neuer taken that honour vpon him. The apostles of Christ, Paule, Peter, Barnabas, & other men of excellent gifts and singular power, to worke mightilie signes & miracles: yet would they neuer heare the name of worship. Peter vtterly refuseth: Paule and Barnabas, they rent their clothes, being rauished with zeale of gods glorie, when it is once offered them. Nay the Angels them selues, which are greater then all kinges, they cannot abide it: as manifestly we see in the Angel which appeared vnto Iohn, when Iohn would haue fallen downe at his feete to worship him, the Angel gaue him streight charge: *Take heede thou do it not, for I am but a fellow seruaunt with thee,* and then teacheth him that which here we learne, that worship only apperteineth to God: so that this text serueth the apostles purpose verie fitly, both to the confession of the godhead of Christ, & in his preferring so farre aboute angels, that the Israelites might more equally beare it, that he should be preferred before Moses. In the 7 verse wher he saith, he maketh

Ag. 3.
Ag. 10.
Ag. 14

Apoc. 19. 11.
Apoc. 22. 8.

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his Angels ministring spirites: we must note that this name the Apostle giueth them as that wherein is their greatest honour.

For otherwise if he named in the Angels things of least accompt, it had ben no prooffe of the glory of Christ: but naming that by which they most excelled, and yet exalting Christ so farre aboue them, it is cleare prooffe of his excellent glory aboue al creatures. So I say here we must note that the holy ghost attributeth this to the angells as their highe honour that they are ministring spirites, wherein let vs well consider what it is to serue the liuing God, and how truly it is saide his seruice is perfect freedome. If he be an Angell, he hath no greater glorie, and who are wee, and what are our fathers houses, that can fancie vnto our selues more honour, then to fear before God, and walke obediently in his commandements? Howe many times do Abraham, Isaak, Iacob, Iosue, Moses, Dauid, and all the good kings of Iudah, howe manie times do they intitle them selues the sonne of God? howe manie times doth God shewe foorth his great loue and fauour, vnto diuerse men vnder this name, to call them his seruants? Or who was euer heard of, except Senacharib or Pharaoh, or men like vnto them, that would boast otherwise and say: *Who is the Lord that I should heare his voice, I knowe not the Lorde, Neither will I let his people go.*

Praye (dearely beloued) that wee may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honour in this day we be called:
for

for most assuredly true it is, and all the Angels of heauen beare witnesse vnto it, that in the world there is no greater glorie, then to serue the Lord. If thou were as highe as the Prophet Dauid, yet Dauid had no greater glory to boast of then this, *Beholde Lord for I am thy seruant, I am thy seruant, and the sonne of thine hand maide.* Or if thou were a King aboue all kinges, full of wisdom, riches, honour, as Salomon King of Israell: yet to be the seruauit of the Lorde were thy greatest dignitie, & aboue titles of kingdōs & countries, this were moste honorable: Salomon the preacher, the sonne of Dauid.

Psal. 116. 16.

Eccles. 1. 1.

Yea the angels of whome we speake, they haue al ther glorious names, of Thrones, Powers, Rules, principalities, Dominions, in this respect, that they be the seruauits of the Lord, to execute these his mightie workings: and take away from them this seruice of God, you take away the honour of their high calling. So assuredlie we may beleene and confesse it boldly, that among men, there is no other honour but this. If God haue made my life to abounde in worldly peace, the crowne and bewtie of myne honour is to serue the Lord. If God haue giue me trouble in the daies of my vanitie, this is cōfort y-noughe that I am the seruauit of the Lorde. Be our life as it will, either high or lowe, the only fruit of it is, the seruice of God: & the onelie hurt that can approach vnto vs, is to forget the Lord, whose seruants we should haue bene: and let vs so much more constantly dwell in this perswasion of hart, because we haue heard that the Lord hath spoken it, there is no

D.iii.

greater

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greater glorie, no not in his angels then to serue before him.

Of the nature of angels as they are here described, by the grace of God I shall say more in the latter end of this chapter. Now let vs pray that as we haue learned, so we may folow, acknowledging the glorie of our sauour Christ, and what the honour of his kingdome is: and desire grace that we may be founde worthy, to be labourers in that excellent worke, in which God hath appointed to glorifie his sonne, and that we may serue him in holinesse and righteousnes al the dayes of our life, who is only al the hope we haue, and shall in his good tyme, fil our life with his owne presence, and satisfie our eyes with the sight of his maiestie. And the same only and liuing God giue vs his holy spirite in which we may be comforted, to liue in his loue, to walke in his wayes, and to accompt al the world but vanitie, in respecte of the inheritance purchased vnto vs in the Lorde Iesu, the only forgiuer of al our sinnes: to whome with the Father and the holie ghost, be honour and glorie world without ende. Amen.



The

The fourth Lecture, vpon the

8. & .9. verses.

8 But vnto the sonne he saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousnessse.

9 Thou hast loued righteousnessse, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes.



OW the Apostle beginneth the thirde comparison, according to the title before. *Bearing vp all things with his mightie power:* which setteth out the kingdome of Christ, so that the comparison is: Christ is an eternall King: so is no Angell, therefore is he to be honoured aboue them. Thus hauing made mention of his kingdome, then he describeth it more at lárge, bothe to shewe what his kingdome is, and to make it more plaine, that though we coulde imagine easly, that angels in honour deserued the name of kinges: yet such a kingdome no Angell could euer haue. An euerlasting throne, a righteous scepter, exalting trueth, bearing downe iniquitie: in worthinesse wherof, God hath annoynted this King with gladnesse aboue all other, and hath called him by the name of God him selfe.

Here the Iewes, whome God hath shut vp in a heauie iudgement, and for the first contempt of

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his

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his Gospell, keepeth them still in blindnesse vntill this daye, they as they seeke busily al wayes of error to deceiue them selues: so they haue blinded their eyes, that they should not vnderstand this prophcie. And first, where it is said: *Thy throne O God:* They saye, the name, God, is likewise attributed to men, as they occupie any roome appointed them of God, as where this same Prophet saith: *I haue said you be Gods:* which meaneth: that they haue commandement from God to execute his iudgement. But the Iewel, if he had not chaunged his heart, and turned it away from wisdom to follie, he might haue knowen, that though this name be also giuen to Angels or iudges: yet it is giuen, not to one but to manie! so that in their number it is manifest, that it is a figuratiue speache. Or if it be giuen to one, it hath some addition, as where it is saide to Moses: *I haue made thee Pharaos God:* limittin the name to a certein sense, but thus attributed to one, without any correction of speache: it was neuer but to God alone. Againe, they saie, all this Psalm is of Salomon: and therefore being true in him, it can not proue any diuinitie in Christ: but this error is euē as grosse as the other. For how so euer this is true, that the Psalm was written as a wedding song of Ioy, at the marriage of Salomon with Pharaoes daughter: yet this is knowen and manifest, that in the stories of those men which were figures of Christe, something is euer spoken not agreeing to the figure, but to Christ alone, that we might be bolde to applie it vnto him. Neither yet can this
Psalm.

Psalm 82.6.

the Epistle to the Hebrues.

Cap. I.

Psalme possibly be written of that mariage of Salomon, simply in it selfe. For when the Prophet be-
ginneeth: my hart breaketh out into a good matter:
howe can this praise, or this earnest desire of the
Prophet agree to it, which was contrarie to the law
of God, and of it selfe could neuer be good? What
had the kings of Israell to do with Idolaters, and
blasphemers to marrie their daughters? & no doubt
as Salomon was a most famous Prince: so the glo-
rie of the world did here lead him. For Aegypt was
the greatest Monarchie in the worlde, and Pharao
the mightiest king: so that his daughter giuen to
king Salomon, was the princeliest marriage that
could be made, but that it displeased God, it is cleare:
for bothe his generall lawe is against it, and this is
particularlie alledged in the causes of Salomons ru-
ine. And though this psalme were now to wishe
prosperitie and peace vnto it, what then? who wil
dispute with the Lorde for turning all thinges to
the best, to those that loue him? so when Salomons
hautinesse had done this, what though God would
except her after the renouncing of all her idolaters,
when as the lawe saith, shee had shauen her head, &
pared her nayles, and forgot her fathers house? what
though he would haue her a figure, of the honora-
ble calling of the Gentiles, and shew then in her,
that though he gaue his lawes to Iacob, yet he was
a God in all the earth, all that proueth nothing, but
Salomon might do yll still: and this wedding song
was made not for him, but for another whome he
figured.

Exod. 24. 16.

Deut. 7. 3.

1. Reg. 1. 2.

Deut. 21. 1. 2.

D.v.

But

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But let these Iewishe quarrels against the trueth alone, and let vs examine the text here as it is, what honour it giueth to Christ, and how by no meanes it can agree to Salomon.

Ec. 9. 7.

Ioh. 1. 1.

Ioh. 20.

1. Ioh. 5. 20
Rom. 9. 4.

Col. 2. 6.

In this scripture there are fower speciall things spoken. First, he is called God alone as I saide, and without addition: euen as the prophet Esai also calleth him the mightie God. By which warrant of the Prophets, being a moste sure woorde the Apostles are bolde to giue to our sauour Christ, the name and power of the liuing God, as Iohn saith: *the worde was God*. And Thomas with these wordes confesseth his former vnbelieve: *My Lord and my God*. And saint Iohn in his Epistle saith: *Iesus Christ, this is the true God*. And Saint Paule calleth him the *God which is for euer to be praised*. And in the Epistle to the Collosians: *The fulnesse of the Godhead dwelleth bodily in him*. And manie other places plaine as these, grounded vpon this, and suche other places of the Prophets before them. And therefore our sauour Christ him selfe, saide vnto these Iewes which yet beleue not: *searche the Scriptures, for they beare witnesse of mee*.

Ec. 9. 7.

The second thing here attributed to Christ is, *That his kingdome is everlasting*. So the Prophet Esai had saide: *The increase of his gouernement and peace shall haue no ende. He shall sit vpon the throne of Dauid and vpon his kingdome to order it, and to stablish it with iudgement and with iustice from henceforth euen for euer*.

The same testimonie the Angell gaue of his kingdome, when he came to the virgine Marie.

The

the Epistle to the Hebrues. Cap. I.

The Lorde God, (saith he) shall giue vnto him the throne of Luk. 1. 32.
Dauid his father: and he shall reigne ouer the house of Iacob
for euer, and his kingdome shall haue no ende.

And howe can this bee possiblie applied vnto Salomon, so directly against the scripture, that the Gen. 49.
scepter should be taken once away, not only from the house of Salomon, but from all the tribe of Iudah? And howe could they not see with their eyes the ruine of that kingdome, and the throne of Salomon quite forgotten.

The thirde thing attributed here to Christe is, Psal. 97. 2.
that *the scepter of righteousness is the scepter of his kingdome:* according as the prophet Dauid saith in an other place: *that righteousness and iudgement are the foundations of his throne.*

And the meaning of these woordes, is after expressly added: *Thou hast loued* (saith the Apostle) *righteousnesse, and hated iniquitie.* This is the scepter of righteousness whiche he speaketh of, that is: that his gouernement shal be without all respect of persons, a ministerie of iustice, and true iudgement, euen according to the will of God his father, with whome there is no acceptation of the person of a man.

And howe can they attribute this to Salomon? They knowe how Salomon did fall away so farre from righteousness, and hated iniquitie so little ere he died, that he became a notable idolater.

And howe was his gouernement in suche iustice, when the whole people came after to Rehoboam his sonne, and saye:

Thy

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Reg. 12. 4.

This father did make our yoke greuous, now therfore make thou the greuous seruitude of thy Father lighter, and we will feare thee.

The fourth thing here spoken, of our Saviour Christ is, that for this cause *God had anointed him with the oyle of gladnes aboue his felowes.* For this cause saith the scripture, because thou louedst so much iustice, what meane they still to thinke here vppon Salomon, and of such rewarde of his righteous rule, except they would haue the Scriptures false, that beare witnesse of him. *He had turned* (as the Prophet saith) *iudgement into woormewood.* And howe standeth it that he was *annointed with the oyle of gladnesse*: that is with gifts of the holie ghost, aboue his fellowes; when manie kings of Iudah haue greater praise of God then he; and scarce any did fall from God so greuously as he. Nowe one refuge behinde, which they think they haue, is nothing at all: they wil say, that all this was spoken in respect of his beginning, in which he was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the worlde. True it is, in respect of his gouernement at the first I graunt this might be spoken of him: but are not the wordes plaine, that they are not meant of any that should beginne well, and then fall backe? For saith not the text, that this scepter of iustice, shal be in his kingdome for euer? Therefore howe so euer Salomon was once honoured aboue all kings: yet this praise was not his, but anothers, who shoulde for euer abide in his iustice and righteousnesse. So these fower things here witnessed of the Prophet: that

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that he is called God, that his kingdome is euerlasting, that his gouernment shalbe euer righteous, that he is annointed with oyle of gladnes aboue al his fellows. All the Iewes in the world can not see Salomon nor any mortall man in this glasse: but must needes acknowledge our sauiour Christ, the sonne of God, God and man, the sauiour of the worlde, the Kinge and priest of his people for euer.

Now further to examin this scripture for our own edifying, let vs marke fyrst how Salomon is set out a figure of Christ, and so singular tokens & shewes of Gods loue and mercie vpon him, that he should resemble his onlie begoten sonne: not withstanding a man laden with sinnes and iniquities: so as few haue apeareed more vnrighteous or more vnthankful to God. Such an other example almost we haue in Samson, a man full of infirmities, yet exceedingly beloued of God, and a liuely figure of his sonne, Christ. We learne in this both to knowe our selues and to knowe God. In our selues to truste to nothing, not riches, honour, friendes, strength, authoritie, no not learning, wisedome, gouernment, or any knowlege: for in these both Samson and Salomon haue fallen downe before vs. And if euer man had ben borne that could haue his happines in him selfe: that man was Salomon, strong in power: rich in treasure: wise in rule: healthfull in bodie: sober in affection: abounding in pleasure: what so euer his eyes or eares could desire. No giste wating in mind, in bodie, in outward life: yea more then this, a hart that could measure al the delights of
the

*Which
Christ was
figured in
sinful mē.*

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the world to vse them as they are, and se the vanitie that is in them, and confesse that lyfe in immortali- tie is aboue all: yet from al this he falleth when God leaueth him in his owne power, to make trial of his owne strength: for how could flesh and bloud pre- uaile against principalities & the power of darknes? And how could Salomon stande vpright, though he his strength had bene double, when Adam him selfe coule fall from Paradise? Then let not vs pore crea- tures boast our selues, in whome there is no wise- dome. Come not into this fight in thine owne ar- more: for where Salomon hath fallen, whosoever thou art, thou wilt be crushed in pieces, and if in him there was so litle help, confesse thou with al hum- blenes of mind that in thy flesh ther is no goodnesse, but put thy trust in the liuing God, by who thou shalt be able to do all things. And on the other side, seeing the great fallings of Salomon, did not let the good worke of the Lord, but that he made a man so full of infirmities, so cleare an image of his sonne Christ, and powred all his benefites so plentifulle vpon him. Let vs here see the goodnes of God, who hath found a way to burie for euer the sinnes of all his people, and so to forgett them, that they haue none accompt: the figure of Christ was therefore in Salomon, that we should see how grace aboundeth aboue sinne, and how mercie is exalted aboue iudg- ment. In the nature and bodie of Salomon, we see the spirite quenched, grace despised, and iniquitie to haue the vpper hand: in the figure that he beareth we see the spirite to cōquer, righteousness to be ex-
alted,

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alted, and a Kingdome of glorie to be set vp for euer, that if we should finde in our selues the sinnes of Salomon, yet we might assuredlie knowe, they can not driue away the image of Christ, but he is redie to iustifie al that do beleue, for it is no dout but he in whose person was such an Image of Christ, Christ offered to him again an Image of righteousness, in which he should be presented faultlesse to eternal life.

Now where Christ is set out thus a Kinge for euer, we are taught not by daies and times to measure his commaundementes, but to holde them without chaunge, as the gouernment for euer of his eternall kingdome: for it is to to grosse folie for vs to say, he is still our king, if we dare abrogate his lawes, for he is our ruler for euer, and yet without him we wil make lawes continuallie. Was it euer heard, among earthlie kinges, that subiects could either repeale or change their princes lawes? or make lawes without them in their owne kingdome? or can there be greater treason then to cōspire, for such a lewde libertie? Euen so it is with al men and princes in the Church of Christ. He is our kinge; he must be our Lawe giuer, he is Kinge for euer, and his lawes must neuer be changed, he is our kinge alone & without him al the world can make no law. In no cōmon wealth, ther was euer law proclaimed but in the name of the Kinge: In the Church of Christ who shal proclaime decrees but in the name of Christ? and therefore expresslie Christ taketh vp on him to be our only lawegiuer.

*Christe is
our lawe-
giuer, &
his gouer-
nement is
for euer
& euer.*

And

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And all princes the more godly they be, the more carefully will take heede to be no lawgiuers in his churche for matters concerning fayth: for that were to giue a law vnto him, which none will do but antichriste him self.

The Pope stirred vp Charles the fiste and King Henrie the eight, and gaue them for their hire this title, to be called defenders of the faith: a prowde bequest: and how humblie it was possessed, God dothe know. After that king Henrie taking vnto him the courage of a true and naturall Kinge draue out that spirituall tyrante out of all his realme, and by graunt of the clergie & cōsent of the parlemēt toke vpō him the name of supreme head of the church of England, which the pope had before vsurped ouer al nations. But seing now it is so, that these names are taken vp and made hereditarie to our Kings and Queenes, we will not reason of the titles, rather let vs do the duetie of louing subiects, & pray that they may finde grace, by their names to be prouoked more to godlinesse: that in true ioy of heart, they may haue the honour of their calling, and hold fast a good conscience against the day of Christe. This onely we testifie to all potentates and princes, that what honourable titles so euer they haue: yet they must be subiects in the Churche, and haue Christe alone to be king ouer it. Let them make no lawes, appoint no orders, ordeine no gouernement, but such as are agreeable with his lawes, orders, and gouernement. For that were sacrilege, and it is the presumption of the man of Rome: but let them execute

secute the lawes of Christ, see his orders kept, establish the gouvernement which he hath ordained, & holde men of al degrees in obedience vnto God: for this is the true honour of the Lordes chosen princes, and the glorie of their calling, which shall not wither.

And now to the end we may the more willinglie do this, both we & our kings, whome God hath set ouer vs: let vs marke this further which the Apostle addeth of our sauour Christe, that *his scepter is a scepter of righteousness*: meaninge as I saide, that his gouernement is all in trueth and righteousness. A good reason, and a greate persuation to al that are of God, whie we shoulde let Christ alone with the ordering of his Church. His scepter is a scepter of righteousness, not only a righteous scepter, that is, that what so euer he ordeineth it is righteous, but the scepter of righteousness, that is, what soeuer is righteous, is ordeyned of him: and all spirituall scepters of al kings, which are not directed by him, they are crooked & broken, scepters of superstition, & scepters of idolatrie, there is none of righteousness but onely the scepter of Iesu Christ. The scepter is a little wand which princes haue accustomed to beare in their left hande, and it is a signe of their gouernment, & by a *Metonymie* it signifieth here the gouernment it selfe. Now the scepter of Christ is as his kingdome is, not a scepter of wood or metall like other kings, for his kingdome is not of this worlde as theirs is: but his scepter the prophet Esaie in plaine wordes describeth it. *He shall smite the earth* (saith he)

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Mat. 11.4.

with the scepter of his mouth & with the breath of his lips shal he kill the vngodlie. In which wordes of the prophet we see both, what is this scepter: and why it hath the name of righteousness, the scepter is the worde of his mouth: that is the preaching of the gospel, not decrees, nor decretalles, nor traditions of men, nor vnwritten verities: by none of al these we haue receiued the spirit of God: but onlie by hearing faith preached, it therefore alone is the scepter. Here tell me (dearelie beloued) I wil aske no harde question, but a thing which your eies haue seene, and your hands haue handled: tell me what Kingdome is the Popes? or whence is it? is it Christs? then the preaching of the gospel is the scepter of it, and the scepter bearers are in euerie congregation the pastors & teachers: by the gospel preached, it bindeth and looseth, by the gospel preached it ruleth ouer vs, by the gospel preached, it teacheth faith, it ordaineth religion, it ministreth Sacraments: by the gospel it begetteth vs, by the gospel it nourisheth vs, and in the hope of the gospel it laies vs downe in peace. If it haue another scepter then this, then it is an other kingdome then that of Christ: if the scepter be the Canon Law, & the scepter bearers their Cardinals and clergie lords, their chauncellers, and commissaries, and other men that we know not: if they binde and lose by pardons and bulls: if they teach a faith, folded vp as they terme it, in an idle fancie; that we must belecue as the Church doth belecue, and the Church beleueeth as we do belecue, when neither our church nor we can tell what we beleue.

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If they teache vs to worship after the traditions of men. If it feede vs vp in the hope of the Church of Rome: if it lay vs downe at last in an vnknown purgatorie, whether this be the scepter, iudge you: and if it be, I assure you, in the worde of trueth, the Apostle and Prophet both witnessinge with me, this kingdome is a kingdome of darknes: a kingdome of sinne, and it shal retourne to the shape of his first beginning. The kingdome of Christ shal be euer known, by the scepter of the onlie gospell preached and practised in it.

Now, why is this called the scepter of righteousness, because saith the Prophet it killeth the vngodlie, the same exposition the Apostle immediatelie addeth. *Thou hast loved righteousness, and hated iniquitie:* therefore it is called a scepter of righteousness, because it maketh the faithfull righteous, and destroyeth the sinners from the face of the earthe. In this sense Sainct Peter calleth it *the seede of regeneration*, be- 1. Pet. 1. 3. cause by it we be begotten anew, into the image of God, which is in righteousness. So that heere we know whether we be of the Kingdome of Christ, euen by the scepter by which we be ruled. If the knowledge of the gospell of Christ haue reformed vs into a newe image, to be holie as our Sauour Christ is holie, that by his spirite the world be crucified vnto vs: and we vnto the world: then haue we our enfranchisement in this kingdome: if not, though we dwell in the midds of the sanctuarie, yet were we strangers from the law that came out of mount Sion.

E. ij.

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And though we were baptised with al the water in the sea, or as the prophet saith, though we wash our selues with Nitre and take much sope, yet our iniquities are marked before the Lord, except we feele the forgiuenesse of our sinnes, in the righteousnesse and holinesse of this Kingdome of Christ. And what madnes can be like vnto it, to flatter my selfe as if I had my portion amonge the electe of God, and yet dwel in tabernacles of the Children of the deuill, that is I meane, and yet walke in al the sinnes of a corruptible man? Are not Gods children his Saintes? be they not brought vnto him with the scepter of righteousnes? doth he not keepe them with the seale of his holie spirite? If I se no good workes in my hands, if I know neuer that the preaching of the gospel killed concupiscence in me, and made me hunger and thirst after righteousnesse, if I feele not the spirite of God, to sanctifie more and more my hart and al mine affections, how can I say I am the childe of God? No, no, talke while thou wilt, vse thy libertie, say thou arte a protestante, renounce the pope, except thou loue righteousnesse euen as thou louest thy soule & reioycest in wel doinge as in thy life, thou hast ben but an idle hearer of the worde of truth. Godlinesse is not made of wordes, as a wood is made of trees, but it is an earnest loue, proceeding from a pure heart, and a good conscience, and an vnfeined faith, in which we may glorifie God, and do good to his people. Paule was godly, when he gloried in nothing, but in the crosse of Iesu Christe, by which, the worlde was cruci-

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crucified vnto him, and he vnto the worlde. They
 are godlesse hypocrites, which in worde confesse
 they knowe God, but in deedes denie him. They
 are Christs which haue crucified the flesh with the
 affections & concupiscēce of it, they are of their fa-
 ther the deuill, that in wickednes do the desires of
 the deuill. Let vs then learne (deere lie beloued) in
 good time to be wise: when we were in ignorance,
 then we walked in the workes of darkenes, now
 we haue vnderstanding, let vs walke as the children
 of the light, & if we take the gospel into our mouth,
 let vs knowe it is a scepter of righteousnesse to re-
 forme our life: and whosoever he be that hath cho-
 sen this portion, peace be vpon him & vpon the Isra-
 ell of God: and he that withdraweth him selfe from
 this purpose, euen as the Apostle after saith: *Let our
 soules haue no pleasure in him.*

Tit. 1. 16.

Gal. 5. 24.

Ioh. 8. 44.

Gal. 6. 15.

Hebr. 10. 38.

And here let vs also marke howe the Apostle
 setteth out this righteousnesse of Christ. *Thou hast
 (saith he) loued righteousnesse and hated iniquitie.* This
 is generall in all duetie which we do vnto God, to
 loue the obedience with all our heart and soule, and
 to detest and hate all the transgression and sinne.
 So the prophete Dauid saith: *I hate vaine inuentions,*
but thy law I loue: & againe thy law I loue, but I hate falshod
and abhorre it. Euen so must we hate iniquitie if we
 loue righteousnesse, and abhorre falshod if we loue
 the truth: and this is that eternall lawe which
 God gaue from the beginning. I wil, saith he, set e-
 nimitie betwene thee and the woman, and be-
 tweene thy seede & her seede. But O Lord, what a
 rebel-

Psa. 119. 113
& 163.

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rebellious people are we? where God hath commaunded al concorde and bounde vs together in all bands of vnitie, *one bodse, one spirite, one hope of our calling, one Lord, one faith, one Baptisme, one God the father of vs all.* yet al these bondes we breake in sunder: & anger, hatred, reprochfull words, quarells, wounds, murders, euerie cursed thing, but we reache our hands vnto it: to make strife one with an other, and disanull the agreement which God hath made: on the other side, touching the workes of darknes, we wil walke in them and though God hath separated them from vs, as heauen from hell, or Christ from Beliall, and hath made the hatred of them perpetuall to vs and our posteritie, yet we thinke as the prophet saith: *to make a league with death,* and to be at agreemente with hell, we will folow our fleshlie concupiscence, as though there were no lorde to controll vs, and we wil not hate sinne at all. A corrupt nature, to loue that which we are bid hate, and hate that which we are bid loue, but a more corrupt affection, if we giue peace to these desiers, and are well pleased to loue them still.

It foloweth in the ende of this seuenth verse, *thy God hath anointed thee with the oile of gladnes above thy fel- lowes.* In this we may learne an other notable cause why we should acknowledge Christe our onelie kinge and law giuer: Because he is thus anointed, that is, in him dwelleth al fullnesse of grace, and the treasures of all wisedome and knowledge are hid in him: so that leaue him, leaue his lawes, leaue his scepter, we leaue instruction, we leaue righteous-
ness

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nesse, we leaue eternall life. And here note that the
oile of gladnesse, is the gifts of the spirite of God:
gladnes to our selues, because it filleth vs with ioye
in the Lorde: and gladnesse to other, because it pow-
reth grace into our lips, to cōfort the weak harted, &
to make vs a sweete sauour of life vnto life, to al that
hearken vnto vs. The hart of earth that is drie & ba-
ren, and beareth no ioyfull fruit of the Lord God,
this oile of gladnes hath not yet softened it, to make
it a fertile soile for the seede of the worde of God.
And the carelesse man, of a dull spirite, that is not
touched with his brothers sinninge, but letteth him
alone in his vncleanesse, to sinck or swim, to stande
or fall, to liue or die. And al that vse companie onlie
for worldly pleasure, without regarde, of swe-
aring, lying, backbitinge, idle talke, wantonnesse or
what so euer: what gladnesse receiue other by their
admonitions, and exhortations, or how can they
say this swete oile is in their harts? Let no man de-
ceiue him selfe, God is not mocked: he that is of
Christ hath a care to bring other vnto Christ, he
hateth the iniquitie of all men, and giueth comfort
to manie with the oile of gladnesse, of which he
hath receiued: and thus farre of these verses. Now
let vs pray to God our heauenlie father, that we may
be taught of his spiritethat like as he in his vnspeak-
able wisdom and mercie, hath giuen vnto vs his
owne Sonne to be a sauiour, to establishe vnto him
a perpetuall Kingdome, that our libertie might be
defended with his strong hande, and to make vs
partakers of all his benefites by rulinge vs with
E.iiij. his

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his scepter of righteousness, that is, filling vs with a holie knowledge of his Gospell to loue righteousness, to hate iniquitie: and by giuing vs of his fullnesse, that we should receiue grace for grace, & haue a happie measure of the oyle of gladnes, with which he was annoynted: so according to these his great mercies towarde vs, let vs praie: and the Lorde graunt vs, that we may finde fauour in his sight, to imbrace his sonne alone, to followe his waies, to loue his truthe, to set out his honour, and to finishe our wearie pilgrimage in his seruice, to the profit of our brethren, & strengthening of our faith, through Iesus Christe our onely sauour, to whome, with the father &c.

The fift Lecture, vpon the

10. 11. & 12. verses.

10 *And thou, Lorde, in the beginning hast established the earth, and the Heauens are the workes of thine handes.*

11 *They shal perishe, but thou doest remaine: and they all shall waxe olde as doth a garment.*

12 *And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same, and thy yeres shall not faile.*



HE apostle goeth forward as before, and here addeth the fourth comparison, in exalting Christ-aboue Angels. And he maketh this comparison according to the title before giuen him, that by him the

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the worlde was made, and it is this. The sonne of God, our Messias, of whome we speake: he made the worlde, and ruleth it, as he will, and will abolish it in the time appointed, him selfe being vnchangeable in all his waies: which is a glorie farre aboue all that the scripture attributeth vnto angels. Touching this scripture here alledged, how it may be applied to Christ: it is certeine, that the Psalmes according as the title is, was a prayer of the afflicted Church, most like, when it was in the captiuitie of Babylon, bothe because of the great complaint of the singular miserie which they suffered, & because they in their prayer alledge the appointed time of deliuerance to be come vppon them, which was onely of the captiuitie of Babylon: to which, God had appointed by Ier. 29. 12. his prophet Ieremie, 70. yeres. Now that captiuitie being a figure of our captiuitie vnder Satan: the prophets foretelling that deliuerie, sawe also in spirite the deliuerie which we should al haue vnder Christ. And accordingly, the spirite so spake in the Prophets, that something was so proper to Christ figured, as it must needs be referred to him and not applied to any figure. And this is generall in all the expresse figures of our sauiour Christe, who so euer were the men, or what soeuer were the blessings that God brought vppon his people, because in Iesu Christe all his promises, had their truth and accomplishment: therefore he is some way so described, that the people must needs be lead to acknowledge still the conenant which they had in him. So in this captiuitie of Babylon, the Prophet

E.v. Iere-

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Ier. 30. 9. *Ier. 23. 6.* *Ezec. 37. 24.* Ieremie foretellethe their deliuerie thus: *that they shall* *returne to serue God, and Dauid their King:* Dauid being before dead. And againe: *He would raise up to Dauid, a righteous braunche, whome they should call, the Lorde our righteousnesse:* which must needes be meant of the Messias, whome they looked for to be the sonne of Dauid: and expressely he noteth their returne into the fauour of God, with the same wordes, with which God maketh with vs his new testament, in Iesu Christ, that God wilbe our God, and we shal be his people. He will forgiue their sinnes and iniquities, they shalbe all taught of God. Euen so here in this Psalm the prophet foretelling their returne from Babylon, foreseeth the redemption that is in Christ, and breaketh out in complaint of his short life, because he should not tarrise to see the day: and to comfort him selfe againe, speaketh out in spirite what ioy and gladnesse he sawe in Christ, and how glorious a God he is, and so vttereth the wordes here alledged: *And thou in the beginning O Lord, didst lay the foundations of the earth, and the workes of thy handes are the heauens &c.* And here these wordes: He laide the foundations of the earth, and the heauens are the worke of his hands: are spoken according to our infirmitie, which knowe no buildings but by foundations, nor can make any great woorkes without our handes: otherwise it is certein, the earth hath no foundations, nor no hands could make the heauens, but al was made, and consisteth by the power of god. Thus we haue heard, what argument the Apostle here vseth & how this text is applied vnto Christ.

Now, touching the wordes, where the Prophet saith

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saith: *And thou Lord*, the Apostle is a good expositor that this is spoken to the sonne of God; to whome he attributeth the originall & cause of making the world. A place most worthie to be diligently marked: for it giueth cleerely vnto Christe the fullnesse of the godhead, according to the article of our crede *I beleue in God the father almightie maker of heaue & earth.* And all Arrians, olde and newe, which so long haue blasphemed the sonne of God, and made him but a seruant, in the creation of the world, because manie times the scripture saith: by him God made the world: if they heare this spoken to that sonne: and thou Lord in the beginning didst lay the foundations of the earth: they will cease to blaspheme, and confesse he is God to be blessed for euer. And where it is saide: that God the father, by him made the world: that phrase of speache diminisheth not his glorie, but rather testifieth it more clerely. For wee haue saide before: *that Christ is the shining brightnesse of the glorie of his father*, that is: the person in the deitie, by whome onely the eternall wisdom of God could make his maiestie shine vpo any creature: neither was it euer possible, that any creature shoulde shewe forth the goodnes of God, but onely by the person of the sonne. And therefore, when the name of God, or creation of the worlde, is giuen vnto the sonne, as here we see: wee do humbly confesse and adore the vnitie of the Godhead that is really in him: when it is attributed to the father, as he that by his sonne hath made all these thinges, we acknowledge the properties of the persons, the father dwelling in light which none can aproch vnto,
a foun-

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a fountaine and headspring of immortall glorie. And the sonne, the shining brightnes of that glory, by whome it is made knowen of men and Angels: so, when we say: we belicue in God the father almighty, who made the worlde: we acknowledge the goodnesse and mercie, by which the world was made originally to dwel in the person of the father: when we saye, the world was made by the sonne, we acknowledge the wisdom of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the person of the sonne: as likewise, where soeuer the holy ghost is mentioned in this worke: we acknowledge the vertue and power giuen to all creatures, both for their continuance, & for the efficacie, to be of the person of the holye ghost: and where the creation is attributed to all, father, sonne, and holy ghost, we confesse the vnitie of the Godhead, in the distinction of persons, which now we see in faith, and wherein we reioyce in hope, which shal neuer be confounded, but shalbe made perfect, when this mortalitie shall put on immortallitie, and wee shal see God as he is.

Es. 40. 13.
Psal. 33. 6.

Where it is saide further: *God laide the foundations of the earth, and the heauens are the worke of his handes.* We must consider, the creation of the world is thus attributed to God, not only because all things were made by him: but because he hath so made them, that they carye a marke imprinted in them, of the power and Godhead of the Creatour. Thus he meaneth, when he saith: the Heauens are the workes of thy handes. Euen as the Prophet sayth:

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The heauens declare the glory of God, and the firmament sheweth his handie worke. Daie vnto daie uttereth speache, and

Psal. 19.1.

night vnto night openeth knowledge. And here we must learne according as the workes of God are thus before vs, so to beholde them and take the pleasure of them, that we giue glorie to God in all that he hath done. When I see the heauens: I must see his greatness, who was able to set such a couering ouer the earth. When I behold the earth: I must behold his prouidēce, who hath ordeined such a place of nourishment for all creatures. When I looke vpon the ynchaūgeable course, in which al things are established: I must looke vpon his cōstāt wisedō & goodnesse: who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of God: when I see wisedome, power, glorie, more then all the worlde can reache their handes vnto: let me humble my selfe vnder his high maiestie, before whome, no king, no prince, no power of the worlde hath anie accompt: but all nations before him are as nothing, and they are accompted vnto him lesse then nothing, and lighter then vanitie it selfe. Thus God hath shewed him selfe in his creatures: and euen as S. Paule saith: his inuisible things, he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignorance, and at last be wise hearted, to reade the bookes which God hath written in great letters, and laide open before vs, in all his workes

We must
acknow-
ledge the
glorie of
God in his
workes.

Esa. 40. 17.

workes: let vs see his glorie. Thus did the Prophet
 Esaie before vs, as in the 40. chapter of his prophe-
 cie, we reade: *Who hath measured the waters with his fist:
 and compassed heaven with his spanne: who is he hath compre-
 hended the dust of the earth in a measure, and weighed the
 mountaines in a weight, and the billes in a ballance* ? No-
 thing in the worlde, no not the verie dust of the
 earth, could come in the Prophets eies, but he could
 see in it a great worke of the Lorde. Saint Paule
 saith: God left not him self without witnesse amōg
 men, euen when the times were most blinde. For
 as muche as he gaue vnto them from heauen raine,
 and fruitfull times: for who is he that maketh the
 raine to fall, and the Sunne to haue his course of shi-
 ning, who hideth the treasures of the snowe, & brin-
 geth foorth the hoare frostes? Who couereth the
 Heauen with cloudes, and bringeth foorth the
 windes out of their places? Who maketh the sea
 to roare with the great noyce of the waues, and
 maketh it calme againe as if it had not bene mo-
 ued. What Princes, what hostes of men, though al
 the worlde woulde ioyne their strength together,
 can do the least of these things? Nay, if all nations
 should bande them selues together, they cannot
 hurt sea, lande, ayre, clowdes, elements, day, night,
 summer, winter, nor any thing that God hath es-
 tablished for euer: but in euery one of these is the
 strength which cannot be resisted. The ayre can in-
 fect all fleshe: the earth swallowe it vp: the Sunne
 burne it with heate: the frost kill it with colde: the
 thunder and lightning, do make afraide all the ty-
 rants

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rants among men. Nay, we may learne in the
plagues of Aegypt, howe the most vile thinges can
make ashamed all the children of pride. And why
then do we not learn in all that we see, to cōfesse the
greatnesse of the Lord? why doth not the strength
of his workes, make vs confesse his power: and all
the delight that we haue in them, why doth it not
make vs acknowledge all his goodnesse to the chil-
dren of men? The Prophet Dauid saith: when I be-
holde the Heauens which are the woorkes of thy
handes: the Moone & the starres, which thou hast
ordeined: what is man, say I, that thou art mindfull
of him: or the sonne of man, that thou so regardest
him? Our sauiour Christ saith: when we see howe
God feedeth the sparowes, and cloatheth the Lilies:
we are a faithlesse people, except we see his proui-
dence ouer vs, to feede vs, and to cloath vs in all our
necessities. And sure the trueth is, except I see with
such eyes the creatures of God, I am become a crea-
ture degenerate from that image, in which I was
first fourmed. If I see nothing in the heauens, but
that they are light, & aboue my reache: the horse &
mule see this as well as I. If I see nothing in the
earth, but a place to walke in, or to take my rest vp-
on it: the beastes and fowles see this as well as I. If
I see nothing in my gorgeous apparell, but pride of
a goodly colour: the Peacock seeth that in her fea-
thers. And if in all my meate and drinke, I knowe
nothing but the pleasure and sweetenesse of the
taste: the hogge and swyne haue heere as greate a
portion as wee.

To

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To be short, if hearing, seeing, smelling, tasting, feeling, be all the delight we can finde in the workes of God: we haue giuen our preeminence to the domme creatures, which haue these senses more exquisite then wee: and we haue turned the heartes of men into the heartes of beastes: who with wisdom, prudence, vnderstanding, knowledge, reason, can do nothing. And the wordes of the prophet are fulfilled in vs: Man, when he was in honour had no vnderstanding, he was compared to the brute beastes, and was made like vnto them. I speake this with the moe wordes, and the more earnestly, that you might see and detest the shame of some, who do not onely, not see in the creatures of God, the glorie of God to feare before him, and to giue him honour: but quite contrarie in al his creatures, they prophane his name, which eate til they surfet, and drinke till they be drunken: who put on pride with all their apparell, and make their lands and houses priuiledged places for much iniquitie, which fill their mouthes with cursed swearing, euen in the sight of the Sunne, and commit their whoredomes, and feare not at the darkenesse of the night. Flee (dearely beloued) farre from suche: hate them (as the prophet saith) with perfect hatred all their assēblies. The earth that mourneth vnder the burden of them, one daye will spue them out, & the creatures which they hold in this miserable bondage of sinne, one day God will heare their sighes, and they shall giue a speedie witnessse against their oppressors. And thus much of the creatures of God, which here
 are

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are saide to be made by the sonne of God, and to be the works of his hands, *no h way but w sinner*
An other thing heere we haue to consider, that the Apostle, teacheth the excellencie of Christ in respect of his continuance, before whome, the heauen and earth are but a moment: for so in this comparison, he speaketh of their age, as a thing of nothing, *they shal perishe, they shal wax olde as a garment, they shal be folded up as a vesture:* makinge all the continuance of the heauen to be vanitie, and of none accompt: for although it may seme he might haue made this comparison with things of a more expresse shew of vanitie then a garment, as to haue compared them with smoke, with the shadow of smoke, with the dreame of a shadow or such like: yet in comparing the time of the heauens, which are so manie ages with a garment which is scace a yeare, it is as cleere a testimonie, all is nothing, as if al were not a minute of an hower. Besides this the cause of this comparison with a garment, was the similitude in which God hath set the heauens, who hath sprede them like a curtein, and made them as a coueringe to all his creatures: it was not to make the comparison lesse, in shew of their vanitie. Then here let vs be wise harted as the prophet was, as oft as our hope is before our eies, to see our Sauour Christ lyuing for euer: let vs not onlie cōfesse that our owne age is nothing in respect of him, but let vs boldly continue euen the continuance of the heauens, and accompt all thing nothing that hath an ende: for let the daies be neuer so manie, which you can call into
F.i. accompt

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accompt and multiplie yeares into the longest continuance which your thoughts can comprehend; that thousand thousandes be before you, and ten thousand thousandes are in your minde, with one worde you shalt confute them all, & with the breath of your mouth you may blow them a way: and as the prophet saith make them all as a garment that is rent and worne: for reckon vp all thy thousandes that thou canst, and put this woorde, *Past*, vnto them, and where are they nowe become? a thousand thousand thousand yeres past, what are they?

And if time be such a tyrant, to breake the delight of the lōg age of the verie heauens, that the wise hart of a man doth say, euen they are vanitie, & wax old as doth a garment: what foolishnesse hath wrapped vp all our vnderstanding? and what blindnesse is in our harts, that we see not our owne life, what it is? Not one of an hundred that hath three score and tenne yeres, and of those a greate parte are sleapt out, so that we feele them not, and a greate parte consumed with sorowe, either in losse of credit: or feare of punishment: or paine of sicknes: or griefe of our labour: or pensiuenesse of our wants: or anguisher of our desiers: or at least, euen with a wearinesse of time it selfe: so that of three score and tenne yeares, let him speake that can glorie most, and he shal finde that in them al, he hath scarce tenne full yeares of pleasure: and this verie pleasure, euen then when it is greatest, what is it? surelie such as if he

look

looke downe into his owne thoughts, he should say
in the midds of it, his harte is heauie.

And shal yet this life, so shorte, so troublesome, so
without pleasure, so fast holde vs bounde with
blinde desire that we neither long for, nor looke af-
ter Iesu Christ, who liueth euer, and hath cast forth
of his presence all sinne, and sorowe, and death it
selfe.

Could the prophet so shewe him in immortalitie
& all his elect with him in the glorie of his father,
that he bewayled the vanitie of his owne life, yea
though it should haue lasted as long as the Heauens,
& while the Sunne & Moone endureth, though
he should haue abiden king of Israel, was all this vn-
to him as a shadow or an idle dreame in compari-
son of Christ who is for euer, and whose yeares
shal neuer faile. And shall we thinke we haue the
spirite of God, or anie portion in Iesu Christ, who
in his everlasting continuance, can not finde such
pleasure as in our visare of a vaine life, that souden-
lie appeareth and is no more? who in the glorie of
his presence, and maiestie of his father, can see no
such delight, as in carding, diceing, dauncing, and
such like works of reproche and shame, and horri-
ble confusion.

Nay, I will tell you (dearelie, beloued) and
I will tell you true: your owne eyes and eares
shall beare witnesse with me that I lie not.

These men that thus serue in the vile bondage
of these pastimes, they carrie with them, the
badge and cognisance of another mayster then of

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the liuing God: for tell me, from morning to night are not their mouthes full of adulterie, of wrath, of hatred, and swearing without shame, in which God is dishonoured, and the crosse of his sonne Christ made despised? Then doubt not what these men do, nor what maister they serue, but pray that God may haue mercie vpon them, as vpon vs this day, who loue not their delights, that they may repente, and withdraw them selues from the snare of the deuill, in which they be holden, according to his will, and begin while yet it is good time, to despise this, and regard the life of Christ, in comparison of which, they may saye with the prophet: *The heauens shal perish and consume as a garment, but thy yerres, O Lord, they haue no ende.*

One other thing foloweth in the prophet, which the Apostlereciteth not, but for our times it hath a verie good instruction: the prophet thus concludeth: *The children of thy seruants shal continue, and their seede shal stande fast in thy sight:* because Christ had ioyned his Church to himself, he the head and they the bodie, by him who endured longer then the heauens, the prophet knew his people coulde neuer perishe: and in this thought, if the prophet had comfort against the tyrannie of the kingdome of Babylon, what comfort may we haue now against the enemies of the church of Christ?

They thinke they be manie, and strong, & rich, and wise, and they will preuaile: their Pope shal vp againe, they will haue Masse, they wil exalte the church of Rome: they will become slaues to a vile

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vile person as they were before: they will do, I cannot tel what: alas poore soules, how fast they holde a lye in their right hand: the shame that they seeke for, they shall neuer finde. For what are they? or what is their strength? how much are they better then grasse, or then the flower in the field? what is their life more then a vapour, or then a smoke that vanisheth away? yet they boast themselves against the Church of Christ, which is knit vnto the sonne of God, liueth in his life, standeth in his strength, whose right hand hath made all things, and whose yeres endure for euer more: while we trust in this our hope is sure, and all our enemies shalbe ashamed: And let vs praie, that it would please God our heavenly father of his great goodnesse, to haue mercie vpon, that by his spirite the eies of our mindes may be lightened, to see what great saluation he hath giuen vnto vs in Iesu Christ: who is his onely sonne heire of all things: creator of the world: who ruleth and gouerneth all things: and shall shewe vs his glorie in immortalitie, when all these creatures shall haue their change: And the Lorde graunt that in these daies of our vanitie, while yet we are walking to the daye of rest, we may in the meane season, see his grace and glorie in all his creatures, in whiche we haue our pleasure, that we may enioye them to his praise, and with wise heartes measuring his times who shal endure for euer, when all these things are past, we may mourne in spirite, to see the time approce, when we with him shall both

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see and inherit his immortalitie, through his sonne Iesu Christ, who hath purchased it for vs, and with his mightie power, will keepe vs in safetie vnto it, against that daye: to whome with the father & the holie ghost, our onely comforter, be all honour & glory, nowe and euer. Amen.

The sixte lecture, vpon the

13. & 14. verses.

13 *Unto which also of the Angels, saide he at any time? Sitt at my right hande, till I make thine enemies thy foote stooles.*

14 *Are they not all ministring spirites, sent forth to minister, for their sakes which shalbe heires of saluation.*



OW the Apostle maketh the fifth comparison betweene the Angels, and our Sauour Christ: in which it is plaine, he is exalted aboue all Angels: And this comparison is, out of the saying of the Prophet: *Sitt on my right hand vntil*

I make thine enemies thy foote stooles. A singular honour aboue all that euer Angell had: for it signifieth, that God hath taken him into the felowship of glorie, and giuen him all power, in Heauen and in earth.

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earth.

Touching this Psalme, as it is most true: so it is confessed of all, that it is a prophesie of our Sauour Christ, how he shoulde be King of his Church, and vtterly subuert all his enimies, and be our priest after the order of Melchisedech: who should bring an ende to the priesthood of Leuie: and according to this meaning of the Prophet, so the Apostle alledgeth this sentence, for proofof this excellencie of the sonne of God aboue all Angels.

And with this testimonie, our Sauour Christ him selfe, confuteth the Pharasies, when they denyed his diuinitie, reasoning of the force of this worde, *Lorde*, because the comparison then was with Dauid.

These wordes of the Apostle: *To which of the Angels saide he at any time &c.* they shewe plainly, what glorie it is to sitt on the right hande of God: For when the Apostle saith: the like was neuer saide to Angels: that is, such glorie, was neuer giuen them: what can it else meane, but that Christ is confessed to be one God with his father? Or, what can wee vnderstande to be higher then all Angels, but God alone?

If the right hande of God could signifie his presence, the Angels are in his presence: and of them, thousand thousandes, are before him: and as our Sauour Christ saith: *They see the face of our heauenly father.* If his right hande could signifie the fruition or sight of his glorie:

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The angels are all blessed spirites, and see his glorie euen as it is. If his right hand did signifie any inferior power, though it were greater then all the worlde, such power haue also angels: so that one of them haue smitten whole armies of men, and whole countries: And therefore be they also called principalities and powers, because no strength in the worlde can resist them: but seeing *his right hand* noteth vnto vs, that honour which neuer angel was receiued vnto: and aboue the angels we know none but God alone: therefore, the scripture speaketh plainely, in setting Christ *on the right hande of his father*, farre aboue angels: that he is one God and equall with his father. Besides this, sith it is saide: *sitt thou on my right hande, till I make thine enimies thy foote stooles*: it is plaine, that this is the right hande of God, the power of God giue vnto Christ, in which he shall ouercome all his enimies: and sith this is the ende of that glorie, that glorie is nothing but the power by which this is brought to passe, and when this shalbe accomplished, that all his enimies shalbe confounded, then this shalbe finished: for him to sitt on the right hand of his father: not that Christ shall cease to be equall with his father, but that this kingdome of Christ our mediatur betwene God and vs, in which he kepeth vs: that shal cease, and he shall giue it vp vnto his father, and God shalbe vnto vs, all in all.

And thus farre of all these honorable titles giuen vnto Christ: in all which the Apostle proueth him greater

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greater then al Angels. The first is , that he is called the naturall sonne of God. The second, that the angels haue commaundement to worship him.

The third, that he is a King of glorie, reigning for euer in trueth and righteoulnesse. The fourth, that he is creatour of the worlde, and endureth when the worlde shal perishe. And fifthly , that he sitteth on the right hand of high maiestie : all which are proper titles to the sonne of God, and greater then can be giuen to any angell: and therefore Christ to be exalted aboue them all.

Now in the 14. verse folowing, on the contrary parte the Apostle setteth downe, what is the proper glorie of Angels , that by plaine comparifon, this dignitie of Christ might more appeare : and so of angels, he addeth, that they be all ministring spirites, sent out for the safetie of those , which shall inherite saluation. Where he calleth them ministring spirites, according to the testimonie of David before alledged: *He maketh his Angels spirites, and his ministers a flame of fire*: which both names, spirites and ministers, the one of nature, the other of office, he bringeth thus into the proper definition that they be ministring spirites. And because the ministerie of any creature may be in diuerse things , therefore to take away this vncerteintie, wherein their ministerie shoulde be, he addeth streight : that they are ministers for the safetie of Gods elect . So setting out a perfect definition of an angell , fully comprehending all that wee can, or ought, to knowe of those

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those blessed spirites : for all their glorie is comprehended in the nature of a spirite : and the praises, which continually they sing vnto God , is comprehended in their ministerie: for they are named ministers, according to Gods ordinaunce, and good pleasure, so that with continuall praise and thanksgiving, and reioyceing in the Lord , they do their worke as after their example we make our prayer: *Thy will be done in earth, as it is in Heauen* . Nowe vpon this definition of Angels , and the former testimonies of the great glorie of the sonne of God, our Sauour Iesus Christ, by good comparifon, the Apostles conclusion is plaine and manifest: that seeing our Sauour Christ, is so exalted euen aboue the angels, in all the honour of a King, a priest, a Prophet, we ought muche more so to acknowledge him aboue Moses, aboue Aaron, aboue all Temple, sanctuarie, mercie seate , and all ordinances of the law, that he might be alone our onely health and saluation: And thus he finisheth this firste chapter, in which I saide, he setteth out the person of Christe according to his Godhead bodily dwelling within him.

Nowe, touching the wordes, what we haue to note of this, where he saith: to which of the angels saide he at any time. I then sufficiently declared vnto you, as God gaue me grace , when I expounded the v. verse: Likewise of Christs sitting at the right hand of God, I spake more fully , expounding the third verse.

Where

the Epistle to the Hebrews. Chap. 11.

Where it is here added : *till I make thine enimies thy foote stooles*: The Apostle Sainct Paule, speaking ^{1. Cor. 15. 27} of this victorie of Christ, he saith: *He shall abolshe all rule and authoritie, and power*: noting, as he saith in another place: that *we wrestle not aganst flesh and blond, but aganst principalities and powers, aganst worldly rulers of this darkenesse, aganst spirituall wickednesse in high places*: wher ^{Eph. 6. 1.} in wee see, of what force and strength our enimies are.

And because he saith: the last enimie shalbe abolished: which is death, wee see, that there shal neuer want enimies to the churche: whereby wee shoulde be prouoked, in regarde of our continuall daunger, to be euer watchinge: and because of our straunge enimies, onely to put our truste in Christ. ^{Continuall enimies to the churche, & of great strength.}

And here I beseech you, let our hearts be in our own waies, and of our naturall life, let vs learn wisdom, least we be also vpbraided of our sauour Christ that we can discerne the face of the earth, and of the skie, but we cannot iudge of our selues what is right. ^{Luc. 12. 54}

Tell me who of vs, hauing a long iourney, by many theeues and wilde beastes, or passing the rockie seas in great and violent stormes, though he escape a place or two, where no theefe is, nor anye beast hath molested him: yet at euery place of daunger, his feare is still renewed: And thoughte he haue passed, many high farges, and deepe gulphes of water, yet at euery waue, hee is still

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still afraide: not carelesse, because he hath passed
farre: but still carefull, because there is more be-
hinde: and this wisdom we vse because we know
we may as well fall toward our iourneies ende, and
as well be drowned before the hauens mouthe, as
when we first beganne our daungerous voiage. Euen
so with the church of Christ in which this day we
confesse our selues to haue our portion, from the
first day of her peregrination in earth till her last en-
trance into glorie, there is a perpetuall hatred be-
twene the serpent and her head, and betwene the
seede of the serpent and her children, in which strife
euerie one of vs particularlie haue our fight, so that
from our mothers wombe, til we lie downe in the
graue, our life is a warrefare vpo earth. No age, no
condition of life, no day, no light, but brings his e-
nimie with him, and the same enimie armed with
sinne and death, as well against the man of an hun-
dred yeares old as against the childe that is new
borne: and as well we may fal into condemnation
through apostacie of olde & croked age, as through
concupiscence and pride of youth. And if at anie
time we become secure, like a carelesse people who
haue our senses dulled with an idle dreame of peace,
it is not because we be out of danger, but according
to the parable in the gospel, *The strong man hath posses-*
sed all: and therefore all things seme to be so safe & of
sure. Let vs therefore be wise, & shake of the weight of
this dull sluggishnesse, which presseth vs downe, that
with attentiu eares we may willinglie heare
his

his louing counsell, who one day will breake the strongest head of all our enimies. He biddeth vs wathe and praye, because we knowe not the day, nor yet the hower: and so muche the rather let vs do it: because we stande not in daunger of robbing or drowning, or tearing with wilde beastes: which yet would make vs afraide, though death shoulde end our miserie: but we stande in daunger of greater calamities, when death shalbe abolished, whether we shalbe accursed in eternall fire, or whether we shalbe the blessed of the Lorde. And as the perill is great: so we haue heard, the enimies are strong, and such as before whome we are verie cowardes: for be we otherwise neuer so valiant, to endure paine, to quarrell, to fight, to despice any daunger, as it is the manner of a great many ruffians in deede: but men of good courage, they would be called: bring mee one of them in battell against these enimies: we haue to striue against pride, against concupiscence, against idle games, against all sinne, and thou shalt see, no boy, no woman, no sicke man, so verie a coward: he hath not the heart to strike one blowe, but yeldeth him selfe a slaue, and is led away as an oxe to the slaughter house. Let vs therefore watch: Let vs pray: for in this dangerous battel, in which these strong men are verie cowardes, what can we do? Euen let vs denie our selues, and trust vnto him that sitteth on the right hande of his father, and he shall make all our enimies our footestool.

And this worde we must not lightly passe over: for it noteth a certein and great confusion vpon the enimies

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Isa. 66. 1. enimies of Christ : for though it be sometime honour, to be named the Lords footestool: as where it is saide: *Heauen is my throne, and the earth is my footestool.* And especially in the lamentations of Ieremie, where he saith: *The Lorde hath darkened the daughter of Sion, and throwne downe the beautie of Israell, and hath not remembred his footestool.* Yet in this place, where it is spoken of Gods enimies, it noteth their extreme ruine and shame, euen as of those, whome wee do stampe vnder our feete.

Lament. 2. 1. An example of this we haue in the Iewes: whose name was once so honourable? how do the Prophets glorie of the house of Iudah? yet since they haue taken vp this enimitie against Christ, and sett them selues against his Church and people, they haue had experience of the Lordes right hande, and their name is a name of shame and ignominie ouer all the worlde.

Isa. 65. 15. An other example we haue of Rome: what citie had once such honour? & what name was of more renowne? yet since it hath bene the seate of Antichrist, enimie to the sonne of God and to his Gospell: as shee hath filled her selfe with all abominations, so God hath troaden her vnder feete, and (as the Prophet saith) shee hath left her name as a curse vnto the chosen of the Lorde: that I assure you, in my eares, and in the eares, I am sure, of many thousands moe, the citie of Rome is a citie of contempt, of ignorance, of sinne, like a deade stocke, whose sweete blossomes, and pleasant fruite is withered and worne away, & her roote, (as the Prophet saith)

Isa. 5. 14.

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is rottennesse, and her bud as the dust: and such shalbe the ende of all enimies of the sonne of God.

Nowe foloweth in the last verse, this definitiō of angels, whereof we spake before : in which we learne and so confesse, that they are ministring spirites, sent out for our safetie and defence: so that hereafter, who soeuer will dispute with vs about angels, with one worde we will aunswer him, and cut off all curiositie: This we knowe, & we knowe it onely, and who soeuer knoweth more, he knoweth nothing but the vanitie of his owne mynde.

What angels are.

Angels are spirites, which serue the Lorde, for his Churches safetie: If yet we will be vaine still, & thinke, yea : but what are Archangels, principalities, powers, rules, thrones, dominions? what are Cherubim and Seraphim? All these, how soeuer they be called in diuerse respectes diuersly, they are all angels, in condition and nature, as they are so here defined. For if any Archangell, throne, or dominion, or any other name that is named, were any way greater then an Angell, all this disputation of the Apostle were nothing worth: for how could it proue the excellencie of Christ aboue all creatures, because he is greater then Angels. If Cherubim or Seraphim, or any Archangell were also greater then an Angell: and therefore that the reason of the Apostle may be (as it is) straunge & vnanswerable, we must confesse, all blessed spirits whatsoeuer they be, they be all this, and this is their glorie, that they be Gods ministers, for the safetie of his children.

This

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Pfal. 34. 8. This doctrine the Prophet Dauid teacheth also verie plainly in the 34. Psalme: *The Angell of the Lorde pitcheth round about them that feare him, & deliuereth them.*

And againe in the 91. Psalme: *He shall giue his Angels charge ouer thee, to keepe thee in all thy waies: they shall beare thee in their handes, that thou hurt not thy foote against a stone.* And according, as this is Gods worde, and

his promise: so we haue many examples, how he hath at all times iustified his faith in the performance of it, that we might not stagger in this doctrine of Angels. The Patriarches, the people of Israell, the Prophets, the Apostles, and Saints of the new testament, our sauour Christ him selfe: wee haue seene howe the Angels haue bene with them in daungerous times, and ministred the help of God vnto them.

Now, touching the manner, how the Angels of God execute this ministerie, euen as it is not harde vnto the Lorde in the battelles of men to saue with manie or with fewe: so God sendeth out his angels, moe or lesse, euen as he will, that it might be knowe the power is the Lords. When Iacob feared before his brother Esau: God sendeth to him an hoast of angels to comfort him. When Eliseus was besett with the great hoast of the king of Siria, and his seruant was nowe exceedingly afraide: Eliseus praied to haue his eyes opened, that he might see the helpe of God, which was present with them, and he sawe immediately the mountaine full of horses and chariots rounde about Eliseus, which were Gods Angels sent for the Prophets safegarde. When our
Sauour

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Sauour Christ is in distresse and anguish, God sendeth manie angels which doe minister vnto him. And so he testifieth of the vsual worke of God common to all his saines: and applieth it particularlie vnto him self, in reproofing Peter, who would needs drawe his sworde to mainteine his cause. *Thinkest thou (saith he) that I can not now pray vnto my father and he will giue me more then twelue legions of angells?* And as thus God sendeth out a great multitude, for the saftie of one: so contrarie wise some time he appointeth but one for the saftie of manie: so God sent an angell to deliuer Israell out of Aegypt, and to guide them throughe the terrible wildernesse: and euer after in all their troubles, when they called vpon him, *the angel of his presence* (as the prophet Esaie saith) *was their deliuerer:* and when they should enter the lande of promise, God sent an angell to driue out the Cananites before them. When the armie of the kinge of Ashur came and besieged Ierusalem, God sent an Angell, who deliuered the Citie and in one night slew .185000. of the Assyrians. When Dauid numbred the people and procured the wrathe of God: God sent an Angell in to Ierusalem, who slew with the pestilence .70000. of the people. So we haue manie examples where, vpon occasion, to one man God sendeth one Angell: euen as it is saide of one that he came to comfort our Sauour Christ in the garden. To Lot God sent two Angels: so to the womē that came to the graue of our sauour Christ two Angels appeared, & told them he was risen againe. When the Apostles looked after our Sauour

Math. 4.11.

Exod. 23.20

Num. 20.16

Esa. 63.9.

Exod. 33.2.

2 Reg. 19.35

1. Cro. 21.16

Luc. 22. 43.

Luc. 24.5.

G.i.

Christ

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Act. 1. 10.

Gen. 18.

Ezech. 9. 2.

Christ at his ascension into heaven, two Angels appeared vnto them, to teache them what they had to do. When God would destroe Sodome and Gomorrh, he sent three Angels to Abraham to tell him of it. In the vision that Ezechiel had of the destruction of the Citie, God sendeth out six Angels to execute that iudgment. And whie is al this diuersitie to the ende (no dout) we should not be curious, but rest in the doctrine which the Lorde taught vs, that the Angels are his ministers, for their tastie who shal inherit his Kingdome.

Dan. 10. 13

Against this doctrine, as manie haue offended: so among all, there is none which haue sonken down so deepe in folie, as the papists haue done. First they haue made to euerie countrie a peculiar and proper Angel: a thing altogether strange from the word of God, & a meere immagination of their own head: And the reason, where with some would proue it is nothing woorth: though I graunt some Godlie men doe not vterlie reiect it: for they say there is named in Daniel, the Prince of Persia, the Prince of Gracia, meaning the Angels, particular gouerners of those countries. In deede the Aramites might so haue vnderstoode it, which did thinke, there were some Gods of the mounteines, other some of the vallies: but Christian men that reade the prophets, shoulde knowe that in the next chapter, Daniel him selfe expoundeth, that those Princes were the Kings of those contries. And in deede this is not the opiniõ of the Prophets or of the Prophets children: but it came first from the olde idolatrous gentiles, who

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who from the beginning had this fancie, and made
Noe him selfe whom they called Vertumnus to be
the Angell, or countrie God of Hetruria, & frō that
day to euerie nation, they made euerie patron euen
as they would.

Var. lib. r.
de ling. lat.

Againe, they teach that particular men haue their
particular Angels: one good, an other bad: and
some good men, dare not vtterlie condemne this
opinion: but sure to me it is an heresie not muche
vnlike the Manicheis, who taught that euerie man
was violentlie drawen to do good or euil by a good
spirite or euil, which equallie of them selues had rule
in man: for what a vanitie is it, when I knowe that
Gods commaundement is to all his Angels to haue
charge ouer me for me to seeke whether anie one
haue a particular charge? or what comfort can I
haue in it, except I think Gods cōmaundements are
some of light accompt, some in earnest? or except
I thinke it is with Angels as it is with men, that
which is cared for of all, is cared for of none? Be-
sides this, it is a thing not agreeing to the similitude
of God and of his saintes: for Gods loue is one ouer
all with out respect of persones, and our duetic is to
all our fleshe, of what nation or countrie so euer it
be. A difference (I graunt) there is, of magistrates, pa-
rents, maisters, Kinsfolke, &c. which maketh our
fault more or lesse: but this onlie is according to the
age of men, a thing not incident vnto Angels. But
they haue also reasons to proue this is true: and
first they alledge that Christ saith of his litle ones,
their Angels see all wayes the face of my father

G.ii.

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which is in heauen: therfore euerie one hath his angell. I maruel wise men can like of this reason: for seing they argue vpon this, because they are called, their Angels, and are so named, because of the ministerie which they haue for there fastie, may not these woordes as well stand, though the Angels be appointed all ouer all, as if they had charge euery one ouer one? nay doth not the scripture thus expounde it, when it saith of euerie one of those little ones, when they turne from their sinnes, that all the Angels reioyce at it? But an other reason they haue, wher the disciples beinge astonished at the newes of Peters comming, as they are amased they say it is not he, it is his Angell. Sure this must needs be a slender truth that hath no better prooffe then the disciples wordes: when they are amased and know not what they saye: so we might proue that Saints might dwell in tabernacles: because Peter saide, Lorde let vs make tabernacles, one for Moses, an other for Elias. So we might thinke that dead men walke, because the disciples astonished at the sight of men, thought somtime that they were Goastes. If it be sayde, yet they spake after common opinion of men: be it so: so was it the common opinion, that dead men did walke, as appeareth by Herode, who thought our Saviour Christ was Iohn Baptist risen againe from the dead. And what if that place were as cleare as they coulde wish it, whie mighte I not expound it, it is his Angel, that is, some Angel which God hath sent for his deliuerance, this being according to the scripture, more then that to haue it his.

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his peculiar Angell: but let this goe, an errour as it is, had it neuer so great patrones: and let it appeare more manifest by the errour which it draweth with it, that like wise euerie man hath an euil Angel: for what reason hath that when we know that into one was a Legion entred: let this also therefore goe, euen to the gentiles from whome it came. The first author of it, that I reade of, was Empedocles the Philosopher, who as Plutarche saith, taught it, that euerie man had two Angels, one good, another bad: and the Grecians haue a common verse which they vse in manner of a prouerbe: Euerie man hath his owne Angell to be the *μυσάγγελος* of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and saide: I am thine euill Angell O Brutus: but beside these things which I confesse, som wise men haue beleueed, the papists haue gone much further, and haue tolde vs of the shape and figure of Angells: what colour they haue: how bigge they be: of how manie orders: what difference of eche degree: and manie other things which I meane not heere to touch, as things more worthy to be forgotten for euer, then once with good reason to be confuted.

Plat. in vita
M. Antonii.

Plut. de ani-
mi tranqu.

For if Moses by inspiration knowinge the originall of the worlde how it was: yet had it not reuealed what to write of Angels. If Stephan, that sawe the heauens open: yet saw not these orders of Angels what they were. If Paule, who was taken vp in the third heauens: saw yet so litle of Angells, that who so euer wil teach so curiouslye of them, he saith they

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Col. 2. 8.

Self. 10.

be puffed up of a fleshly minde, to speake of thinges, which they neuer saw. If Iohn, in all his high reuelation, had no suche knowledge reuealed of Angels: who is the Pope, or what is his parentage, that in these thinges we should beleue him? In deede, to get him credit in greater folie then this, that vnhast counsell of Laterane writeth: that the Pope hath authoritie ouer all powers in Heauen: but all the worlde knoweth now, such witnesses haue taught their tounge to lye.

One doubt may here arise, touching the degrees of Angels, because they will seeme to alledge scripture for it. And first, they saye: The Prophet Ezechiel describing the glorie of the King of Tyrus, he nameth ix. precious stones, which are in his garment: in which place, he nameth the same King Cherub, comparing him with the Angels: therefore these stones signifie nine orders of Angels.

The second reason is, that there be ix. seneral names, with which angels are called in the scripture: principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angels, & archangels: therefore there be ix. orders.

A thirde reason they drawe out of this, because there is named Angell and archangell: in which names, is manifest difference of degree: therefore there are ix. diuerse orders of Angels. Touching the first argument of the ix. precious stones of the King of Tyrus, it is nothing but folie: for what though he were compared to Angels in glorie, be-
cause

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cause his garment was full of precious stones, doth it therefore followe, that as many kinde of stones, as were in his gowne, so many orders there should be of Angels.

If I sawe a man clothed in rithe colours, and many iewels about him: so that I would say, he shineth like the Sunne: must it needes folowe, that as many colours as are about him: so many colours are in the Sunne? But the thing is all false, the king is not compared there to Angels: but because the Cherubims that covered the mercie seate, were of beaten golde, and excellent woorkemanship, with them that King is compared, and called the couering, and the annoynted Cherub: so that the ix. precious stones, must be ix. orders of Cherubims vpon the mercie seate, or ix. orders of cloathing.

Nowe, where they saye, there are ix. seuerall names of them: therefore ix. orders.

First, that is false: for here the Apostle out of the Prophet, alledgeth two names more: spirites, and flaming fire. They are called in Iob, the sonnes of God: so by this accompt, there must be twelue orders of Angels: or if they will saye: these names are common to all Angels: so is, I am sure, the name, Angell, which yet they make one particular order: therefore, if the communitie of the name take away the particular order, then are there but eyght orders: if not, then are there twelue.

But touching these names, it is no doubt, they are so named, according to our vnderstanding: as we see

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the great glorie & power of God to appere in them; that we might giue him the praise of his worke, & not imagine so precisely, a iust number of the orders of Angels. And this is moſte cleare in Paule him ſelfe, when he had reckoned vp, principalities, rules, powers, dominions: he addeth, and euery name that is named in this worlde, or in the world to come: a cleare ſentence of his owne modeſtie, in confeſſing a holy ignorance of the ſtate of Angels: and ſuch as ſhould moue vs to ſobrietie to ſay with S. Aug. the difference of theſe degrees I confeſſe, I knowe not: if any man will ſay, he knoweth it, let him ſpeake: but let him proue that he ſpeaketh. And in deede, verie reaſon inforceth thus muche, that none knoweth the difference: for the names are ſuch as we cannot make any good diſtinction betweene them: and the ſame names are giuen alſo to the deuils, that we ſhould be ſure, they note no order, but rather, ſignifie the power that is in them. Now, for their thirde argument, that there are Angels and archangels; manifeſt wordes of degree: firſt this wā teth muche in accompt to make ix. orders: then I ſaye, and it can hardly be confuted, that whereſoeuer the name archangell is mentioned, it ſignifieth our Saujour Chriſt, and no creature. Or, if it be attributed to a creature: he that in one worke, is called an Angell, in another worke of greater glorie in our eyes, he may be there called, an archangell: yet I will not define any thing; neither dare I affirme, that all Gods angels are of equall glorie: I haue not climed into the Heauens, to knowe ſuch thinges: but

Ephes. 6. 12.
Col. 2. 16.

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But this I knowe, that all this proueth nothing, a di-
uerſitie of thus manie orders. Therefore, now we to
leauē to ſpeake of things vnprofitable to ſeeke after:
let vs ſee, what true comfort God giueth vs in this
place.

The Angels, of whome ſo muche we haue ſpo-
ken, and whoſe honour is ſuch, that ſeeing our Sa-
uiour Chriſt exceedeth them, the Apoſtle here pro-
ueth, he is the God of glorie. In that, I ſay e, theſe
Angels ſerue for our ſafetie: how great is our ſafetie?
and what ſhall we render vnto God for this ſalua-
tion? It were exceeding loue, to giue to any man
a garde of men about him: it were more to giue him
a garde of princes: but what are men, what are prin-
ces, what are Kings, in reſpect of Angels, which
God hath made to pitche about vs? Not one of vs
this day, that are Chriſtes, but haue his Angels to
keepe vs in our way. What Princes glorie, can now
daſell our eyes, except we knowe not our ſelues?
howe can we enuie earthly bleſſings, of howſes,
landes, ſeruants, to abound vnto our brethren, ex-
cept we be ignorant, what God hath done for vs?
howe can we fill our liues with any ſtraunge concu-
piſcence, of things, which God hath holden backe
from vs, if we beleue, what excellēt treaſure of his
angels he hath giuen vs? If his Angels be ours, how
truely may we ſay with Paule: Let vs not hereafter
glorie in men: for whether it be Paule, or whether
Apollo, or whether Cephaſ: whether it be the
worlde, whether life, or elſe death: whether they be
things preſent, or elſe to come: all is ours.

1. Cor. 3. 22.

And

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And why should we nowe feare to be shod with the preparation of the gospel of peace, and go boldly whether trueth, faith, holinesse, ductie, calleth vs? What if the world breake with hatred, or men swell in malice against vs: are the Angels driuen backe with vaine threatnings? Or, what if we do fall before the enimie and he preuaile against vs: as it happened to our Saujour Christ him selfe, is this a want in Angels that watch ouer vs: or is it not rather the good will of God, that we should dye with Christ, the sooner to reigne with him?

Gen. 28.12. Last of all, now let vs knowe, how this glorie is giuen vs: not of our selues, but as we are members of Christ: for to him, it doth properly belong, who is our head. He is the ladder, which Iacob sawe in a dreame, reaching from Heauen to earth: and the Angels ascending and descending by it, as him selfe plainly expoundeth it: saying to Nathanael, that he should see the Heauens open, and the Angels ascending, and descending vpon the sonne of man: so that this honour is ours, as we be Christes: to him it apperteineth, and to vs it is giuen, as we be made mebers of his body by faith: and thus farre of angels.

Now let vs praye, that it would please God our heavenly father, of his gracious goodnesse, to lighten our vnderstanding in to all knowledge and wisdom of his woord, that we may be carefull because of our enemies, lest at anie time we fall into temptation: and that we may be bolde in Iesu Christ, who sitteth at the right hande of his father, till he make all our enemies his foot stoole: and who hath giuen

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vs his good guard of Angels, that we might see his loue, and know our honour, that so we may consecrate our selues to sett forthe his praise, and walke before him in holinesse & righteousnes all the daies of our life, who is our onlie Sauour, to whom with the father & the holie ghost be glorie for euer. Amē.

The seuenth Lecture, vpon the

1. 2. 3. & 4. verses of the 2. chapter.

1 **W** Herefore, we ought diligently to giue heede to the things which we haue heard, least at any time we runne out.

2 For if the worde spoken by Angels, was stedfast, and euery transgression, and disobedience receiued a iust recompence of rewarde.

3 How shall wee escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him.

4 God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holie Ghost, according to his owne will.



E haue hearde before, how that the Apostle, after he had set it down, that Christ was the Prophet of the newe testament, that we might truely giue him this glorie, streight he magnifieth his person, by many titles, and by comparison with Angels, prouing vnto vs, that he is verie God.

Nowe

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Now to shew more clearlie, for what purpose all those praises of Christ were rehearsed, him selfe maketh his conclusion in the begining of this second Chapter: that therefore we shoulde most carefullie harken vnto him alone. And this is the first parte of this chapter, before the Appostle came, as I tolde you, to proue that our Sauour Christ is also perfect man. In this exhortation, first the Apostle setteth downe his doctrine: then his reason by which he will persuaide vs vnto it: his doctrine is this.

That it behoueth vs now, more carefullie to harken to the woordes of Christ, then afore time it behoued our forefathers, to harken to the lawe of Moses: For where he saith *we ought more diligentlie*: he maketh this comparison plainlie with the fathers in the olde lawe in the seconde verse folowing. And heere we must wiselie consider, why he saith: we ought to be more carefull then they: not that they might remitt anie care: for expresse they are charged with all care, to adde nothing, to take a way nothing, to chaunge nothing, not to depart neither to the right hand nor yet to the least, but day & night, at home and abroad, to doe all way this, to studie it continuallie without intermission, as appeareth in Deut. 4.6. & 5.32. & 6.6. & 11.18. & 12.32. & 28.14. Ios. 1.8. & 33.6. and many other places. Nor it is not saide that we be more bounde then they, as though the authorite of God here changed: but this is spoken after our sense, because now Christ hath spoken by him selfe: then by Angels: now plainlie: then in figures: therefore we ought more carefullie to harken,

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ken, not that all care ought not to be in them as well as in vs: but because our punishment shall be more then theirs, euen as we shalbe despisers of the greater grace.

After this, the Apostle addeth his reason to perswade vs to this especiall carefulnesse, aboue al other people, to harken to the voice of Christ: and that is, of the perill that ensueth: Least (saith he) we run out. The Apostle vseth a metaphore, taken of olde tubbes, which runne out at the ioyntes, and can hold no liquour. In suche a phrased of speach one saith of him selfe: I am ful of creuisses or litle holes, and I flowe out on this side and on that: meaninge thereby, that euerie vaine thing which he heard, he woulde blab it out: so we, if we take into vs the sweet wine of the woord of Christ, as into olde bottels and broken vessels, that it runne out againe, we become then, altogether vnprofitable: all goodnesse falleth away: and we be as water powred vpon the ground. This metaphore the woman of Tekoa vsed to Dauid, whē in describing an vtter desolation of the people, she saide: *we are as water spilt on the ground which can not be gathered up againe.* And Dauid him selfe describinge the extremitie of all miserie which was come vpon him, he saide: *I am like water powred out, and all my bones are out of ioint.* Like wise, when he praieth, that al the plagues of God may fall vppō the wicked till they be consumed to nothing, he saith thus: *Lett them melt like the waters, let them passe away:* So the Apostle, notinge the extreame perill, and ineuitable deathe that is in neglecting the
worde

2 Sam. 14. 14

Psal. 22. 14

Psal. 58. 8

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worde of Christe, this glorious sonne of God, he saith: *Take heede least we be powred out:* meaning as water powred on the ground, and is neuer after profitable any more. And if you will see an example, what this flowing away meaneth: beholde the Iewes this day, to whome it is threatened: a despised people: whose very name, is as a curse: so they haue flowed out, and are come to ruine: if their example do make vs wise, then this exhortation of the Apostle is not to vs in vaine.

It foloweth in the second & thirde verse: *For if the worde spoken by Angels &c. saluation.* In these words the Apostle aggrauateth his reason, & forceth it the more to feare the people. He vseth to this end an argument of the comparison before made betweene Christ and the Angels: that if the law giuen by angels, were not broken without seuer punishment, because it was giuen by such glorious spirites: how much more shal we be punished, if we despise this great saluation, preached by the sonne of God: That the lawe was giuen by Angels, the scripture here is plaine. Moses saith of the deliuerie of it: the Lorde came with x. thousand of Saincts. And saint Paul saith expressely the same, Gal. 3. 19. And saint Stephan likewise, Act. 7. 53. And how can it be otherwise: for when there was in the mountaine, thunders, lightnings, tempestes, fearefull soundes of a trumpet, and the voice of a man heard: *I am the Lorde thy God that brought thee &c.* what coulede this be but the ministerie of angels: for it must needs be true, which our sauour Christ saith: *No man hath heard the*

Deut. 33. 9.

Exod. 19. 2.

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the voice of God at any time: Neither then coulde the maiestie of God speake, but the voice of his mouth would haue shaken vnto nothing, both men and mounteine, and all the elementes, that were before him. For howe can corruption stande in his presence? Iohn. 5. 37.

If we doubt because of the wordes, that the voice saith: *I am the Lorde thy God:* And againe, in the third of Exodus, it saith: *I am the God of Abraham, the God of Isaach, the God of Iacob:* true it is, that our Sauour Christ then spake, who is the God of glorie: but he spake not in the voice of his Godhead, but in the likenesse of an angell, which he tooke vpon him. For though it be true, that he tooke not the nature of angels, nor was made one of them: yet in his heavenly wisdom, he tooke vpon him the likenesse of an Angell, and according to that nature, so spake wordes: so that still this is true: The lawe was giuen by angels.

Where it foloweth here, that all transgression of that lawe, was punished: no doubt, he respecteth the people of Israell in the wildernesse: where of so many hundred thousandes, all died in their sinnes, except Caleb and Iosua, who were of another spirite: which fearefull example of this people, is likewise alledged by Sainct Paule in the firste to the Corinthians, the tenth Chapter: to admonish the Corinthians, that by their example, they should learne.

And where the apostle addeth, how shal wee escape, if wee despise so great saluation: howe true
this

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this is, we cannot doubt, if we will open our eyes this day, and looke about vs, what is become of the churches of Corinth, Galatia, Ephesus, Philippi, Colossos, Thessalonica: all whiche, Paule so highly commendeth: what is become of the Churches of Pontus, Cappadocia, Asia, Bythinia, to which Peter writeth: what is become of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, the churches mentioned in the Apocalyps: In all Asia, Græcia, Macedonia, Syria, Palestina, and many famous countries else, where are nowe their churches? yea, to come yet nearer hoame: what is become of the Churches, in many countries and Ilandes, which our eyes haue seene to flourish: The famous kingdome of Hungarie: the great countrie of Liuania, how haue barbarous tyrantes layde them wast, that scarce one church of Christ hath peace within them? These are the punishmentes which God hath executed, for the contempt of his gospell: and our eyes, and the eyes of our children this day, haue seene it. If we will not be warned, but do as we do, despise the Gospell, more then all nations round about vs: suffer mockers and skorners to make their bankets among vs: giue leaue to proude men, to haue their pleasures at hoame: and come not once to the church in xiiii. or xv. yere: let the wolues loose, whose rauening teeth are yet red, and their bellies ful with the bloud of Gods saincts: If we will do greater abominations then these: I will not appoint times and seasons, for so God hath not sent me hither a Prophet: but as the scourge wil surely

*so called for destination
whereby may be a place
where the church
assemble to gather.*

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hardie come, so I dare boldlie say: *The wise man seeth the plague comming and hideth him, but the foole goeth on forward and is snared.* It foloweth in the Apostle in the 3. and. 4. verse which at the first beganne to be preached &c.

The Apostle continueth yet his reason, added to this exhortatiō of taking heede to the gospell, which as he did before, of the excellencie of Christ the teacher of it: so repeatinge that he addeth also for the more glorie of it, the way and manner in which it was taught, respecting heerein the glorious manner how the law was giuen, least therby anie should lesse regarde the gospell. And this manner of teaching he magnifieth, first by the author who was no Angell, but the Lord him self: then by the ministers of it, who were not one, but manie: and euerie one in as honourable and assured a calling, as Moses him selfe. Thirdlie, that the preachinge of it was with signes, wonders, powers, and sundrie special gifts of the holie ghost, euen as it pleased God to distribute them: So that they shalbe without excuse all the despisers of it. Heere some haue thought that this epistle can not be Paules, because he saith: *they which heard this gospell of Christ him selfe they haue confirmed it to vs:* which thing Paule neuer saith, but all waies standeth vpon this, that he receiued it by Reuelation. This reason is not vnlikelie: neither yet is it necessarie: for S. Iude beeing an Apostle, yet saith: remember the woords which before this you haue heard of the apostles. And as Paule would not light: he haue spoken it in his owne person, so heere his

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name being concealed, and makinge him selfe one with those to whome he writeth, he might well speake it. And it is not to be pretermitted, that he saith not, it was taught vs, but it was confirmed vnto vs, which might be saide euen of Paule him selfe beinge confirmed by Ananias, and conferring with Peter, Iames, Iohn, &c. and manie other waies. Therefore this is a thing still doubtfull, and whether it were Paule, or not Paule, we can not tell. That he saith heere of signes, woonders, and powers, he calleth miracles, signes, because they were testimonies and seales to vs of the doctrine to be from God: he calleth them woonders, because they were straunge, and shewed an vnwoonted woorke, not knowen of men: he calleth them powers, because they had an euident prooffe of the power of God: the soondrie distributiōs of the spirite, he calleth the extraordinarie gifts, which folowed those that did beleue, as our Sauour Christ promised, & whereof S. Paule speaketh at large .1. Cor. 12. And thus the Apostle endeth this exhortation: that we would carefullie harken to the gospel, giuen by Christ, preached by the Apostles, confirmed by the gifts of the holie ghost, whose contempt God our heauenlie father will most assuredlie reuenge.

Mar. 16.

Now let vs examine againe the words, & applie them to our particular instruction. In the first verse wher it is said: *we ought more diligently to harken to the thinges that we haue hearde.* we learne one lesson verie necessarie for our time, and with whiche we may stopp the mouth of a great manie papists, when we reason

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reason with them about the studie of the scriptures, how all men ought to know them, if we alledge the most cleare places, as in the vi. of Deuter: *These woords shalbe in thine harte: Thou shalt reherse them to thy children: Thou shalt talke of them at home in thy house: and when thou art in thy way, when thou liest downe and when thou risest vp: Thou shalt binde them for a signe vpon thy hands, and they shalbe as a frontlett betweene thine eies. Thou shalt write them in the entrie of thine house, and graue them vpon thy gates:* These and such like places, they haue learned thus to aunswer: all that was ment in the old law: now Christ hath giuen the holie ghost to the church, and it can not erre, therefore we must heare her: whether this be not wilfullie to be blind & see nothing, now iudge, when you heare the Apostle making comparison, namelic, betwene our fathers of the olde testament and vs, he saith: that we are more bounde to the doctrine taught by Christ in his gospel, then all our fathers to the law of Moses. But they say God hath giuen his holie spirite to the church, to guide it in all trueth: first I aunswer this helpeth them nothing: for it is a common argument which al sectaries and scismatiques may likewise boast of it: but let them prooue first that the thurch of Rome is the church of Christ. Now touching this gifte of Gods spirite, powred vpon vs, I say it is a promise to the particular comforte of euerie one, that we shall neuer fall from the grace and loue of God: it is not a warrant generallie to all, that the church shalbe euer in open rule & gouernement, & no blemish with in her: for how else could

Deut. 6. 6.

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1. Theff. 2.
Math. 24.
Apoc. 13.

Esa. 59. 10.

it be true that the scripture saith, there shall be an Apostacie of men from the faith: Iniquitie shall haue the vpper hand: No man shall haue the libertie of his life, but he that taketh on him the marke of the beast. And I would faine know of them, whether the church vnder the law had not also this promise: Saith not God by his Prophet Esaie: *My spirit which is vpon thee, and my wordes which I will put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede after thee from hence forth, for ever more.* What a glorious promise is this? shoulde nowe the Scribes and Pharisees rise against Christ, as they did, and say they could not erre, they had the holie ghost, they were the church: Nay, they were not the seede of Esay, but y^e seede of murderers that killed Esay & the prophets: so these men, they are not the children of God, but of the man of sinne, which exalteth him selfe against God: and vnder pretence of the spirit of God, blasphemeth the gospel, which onlie the spirit hath taught vs: and that he blasphemeth the gospel, I may say it boldlie, and let them blame me if they can: for doth not the Apostle say here: all our care must be to obey the gospel: and do not they say, that the pope can dispense against the gospel, against the Apostle, against the prophet, against the old and new testament, against the law of God and nature? Onlie one thing can heere possible be said: that they do graunt all this care of the gospel ought to be had, but the gospel say they is not onlie the written woord, but manie other vnwritten verities taught by Christ and his

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his Apostles, and therefore we are bound to holde them. I beseech you (deere lie beloued) marke these mens sayings a little with me, and iudge then with the spirite that God hath giuen you. They say the woord written, in deed we must keepe, because it is of God: and so like wise Christ and his Apostles preached thinges neuer written: which yet preached by them, ought to haue the authoritie of Christ him selfe. It can not be denyed, but what Christ and his Apostles preached, it was the woord of God, equall with all writings of Apostles and prophets. But tell me is it the worde of Christ written, that we shoulde not worship Angels: and is it the word of Christ vnwritten, that we should pray Col. 2. vnto them? Is it his word written, that we should not be bound to our forefathers traditions: and is it his word vnwritten, that our fathers traditions, should be to vs as his gossell? Is it his worde written that we shoulde not obserue dayes, and times, nor make conscience of meate and drinke: and is it his word vnwritten that we should keepe Lent, Advent, Imber dayes, make difference of fleshe & fishe? 1. Tim. 4. Heb. 13. Is it his worde written, that to forbid mariage, which is honourable in all estates, it is the doctrine of Devils: and is it his worde vnwritten, that ministers shalbe forbidden to marie? Is it his worde written, that v. words in a knowen tounge are better in the congregatiō, then v. thousand in a strange language: 1. Cor. 14. and is it his worde vnwritten, that in all congregations, they shall haue a straunge language, and speake all in Latine, which the people vnderstand not. Is it his

H.iii. his

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Ro. 13.1.
Luc. 12.
1. Tim. 5.
1. Pet. 5.

Hebr. 9.

Math. 15. 8.

his word written that the dead are blessed which die in the Lord, and they rest from their labour: and is it his worde vnwritten, that they are tormented in the fire of purgatorie? And yet to come nerer, is it his woorde written, that his ministers shoulde be subiectes to kings, should be no Lords, should haue no ciuil gouernement, should attend vpon their owne flocke: and is it his worde vnwritten, that the Pope should displace kings, that he should haue a triple crowne, y his bishops, so many should be secular Princes, that they should haue more churches vnder them, then euer they once looked on? Hath God written it, that Christ sacrificed him self once for all, and made a perfect redemption: and hath he left it vnwritten, that a shauen prieste must sacrifice him euerie daye, and say a masse propitiatorie for the quicke and y dead? What peruersnes is this of men of a corrupte minde, thus to imagine traditions, contrarie to the worde of God? But I will tell you: Esay prophesied well of these men, sayinge: *This people draweth neere vnto me with their mouth, and honour me with their lips, but their hart is farre from me, but in vaine they worship me, teachinge doctrynes, which are precepts of men.* They say, if we belecue no traditions, of our fathers, why doe we belecue this is the scripture? And heere euerie one obtrudeth S. Augustines sayinge: I would not belecue the gospell except the authoritie of the church moued mee: if this had beene Augustines meaning, we would haue aunswered him againe: that we will beleue the Gospel though all the churches in the world would denie it: but Augustine speaketh in y person of one that yet knoweth

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weth not God, as of him selfe when he was a Maniche. To what purpose heere would you alledge Paule or Peter, to one that knoweth not whether Paule or Peter were of Christ or no? Therfore how so euer Augustine spake in this, either well or ill, his saying is nothing to our purpose. But touching the scripture, seing these men do crie so loude that they can not knowe them, but by the church: I say againe to them, that out of their owne mouthes we may iudge them: for Christ his sheepe know his voice, & doe folow him, and they doe not know the voice of a stranger, but flee from him. And touchinge this question I will not aunswere it by S. Augustine, but by a better man. S. Paule aunswering the like question, saith thus: *In deede our eye hath not seene, nor our eare heard, nor our heart conceiued, howe to iudge this, but the spirite of God hath reuealed it vnto vs.* Marke (dearly beloued) the Papists say, they know the scriptures, because their eye doth se where is the sea of Roome, that hath kept them: & so their eares haue heard their fathers saye: these are they. But S. Paule saith: their eyes are blind, their eares are deafe, their heart is dull: all these cannot iudge the scriptures. Will they say now vnto S. Paule, then they wil neuer beleeue them, if they cannot knowe them by the church? Let them rather be wise & learne of Paule, that God hath giuen vs his spirite, by whiche we should know the things that are of God: and of this I dare assure them, they cannot so discerne the light with their eyes, nor any sound with their eares, as they discerne the scriptures by Gods spirit:

Ioh. 10. 27.
& 5.

1. Cor. 1. 10.

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Deut. 30. 10

for if we be regenerate by this spirite, the law of god is not now hid, nor it is not farre from vs, y^e we shuld say: who shall ascend vp, or who shall descēd down: but the worde is nigh vs, euen in our mouth, that we should speake it, and in our heart, that we should knowe it. With this spirite, the prophet Dauid saith: *I haue knowne long since by thy testimonies, that thou hast established them for euer.* And this spirit maketh vs see in the scriptures, a doctrine without all earthly thoughtes, the wisedome of man boldly troaden downe: more force to moue in plaine speache, then in all the eloquence of Tullie & Demosthenes: a doctrine which alone hath stode euer in honour, whē all other doctrines haue bene worne out with time: a doctrine, which hath ben assaulted with ten thousand imaginations of men, & yet abydeth pure without all infection of falshood: this the spirit of God makes vs see in the scriptures, more cleere (as I said) then we see the Sunne light with our eyes: and the worde of God hath all his credit in it self: it needeth not the Church, and it will not haue the pope to beare witnesse with it. Now, dearly beloued, if any of you feele not this warrant, in reading the worde of God: aske of him that giueth, and vpbraideth no bodie: and you shal vnderstand all that I haue saide. Set your heart vpon it: loue it with all your soule. Change your selues with reading, into those affections, in which you see euery place written, & you shall perceiue, Salomon is your good warrāt. Seeke after wisedome, as you seeke after siluer, & you shal finde it. Thus much I thought good to saye vnto you,

Psal. 119.
153.

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you, by occasion of this earnest exhortation of the Apostle, to herken diligētly to the gospel of Christ.

He saith after: *How shall we escape, if we neglect so great saluation.* Let vs note here, that the Apostle calleth all transgression of the worde of Christ, the neglecting of so great saluation. We must not looke, till men either speake open blasphemie, or doe all things to the open dishonour of God, as men manifestly giuen vp to reprobate senses. All sinners did neuer fulfill one measure of iniquitie: but we see in the Gospel, as well he is condemned, that hideth his talent in the ground, and doth no good with it: as the other that wasted his maisters goods, & liued riotously with drunkardes and gluttons. Euen so it is with vs: a great number of vs, will not blaspheme the Gospel, as papists do: and call them which professe nothing, but it alone, scismatikes, heretikes, Lutherans &c. A great number of vs hate the known sinnes of many, adulterers, drunkards, oppressors, dissemblers, flatterers &c. but, be not deceiued, surely, this is not ynough: if we do but neglect the Gospel, howe can wee escape? The lawe giuen by Angels, forbad not only the open breaches of it: but it also required of vs, that we should loue it: that we should delight in it: that it should be more deare vnto vs, then all our iewels, or other ornaments. How much more, the worde spokē by the sonne of God? must we not onely, not openly transgresse against it: but also, how ought we to loue it: how to delight in it: how to accompt all things but dōing, in comparison of the excellent knowledge of Iesu Christ,

H.v.

that

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Phil. 3. 10.

that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made like vnto his death, trying howe we may come to the resurrection of the dead. This (dearely beloued) must be our life, and we must be as men, who haue both dwelling and freedome in the heauenly Ierusalem, to reioyce in the Lord, & alwaies reioyce. For, if either we be of a dull spirite, that we haue no ioye of our hope, or when we taste a litle, if it be streight forgotten: so that the Prophets words be true in vs: *that our righteousness is as a morning cloude,* and as the morning diew, it goeth away: it is with vs, according to the common prouerbe: as good neuer a whit, as neuer the better: and all our religion is in vaine: for a spirite of slumber hath ouertaken vs: and though we draw not our sinnes after vs, as with carte ropes: yet we do neglect the great saluation of Christ. This I say: that we might stirre vp y grace of God that is in vs: not once to be negligent in the care of the Gospell: but that it may euer be vnto vs, as it is in deede, a promise of gladnesse, the pleasure of our youth, the comfort of our age, that all our dayes may be in peace.

It foloweth in the fourth verse: God bearing witness vnto it with signes &c. Here we learne that all signes wrought by God, serue to the setting out of the Gospell.

The Apostle speaketh plaine, and we must needes heare: in all the signes that are wrought by God, he beareth witness with them; to the Gospell of his sonne. And our Sauour Christ him self, is the first schoole-

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schoolmaster of this doctrine: for when he sendeth out his Apostles to preache, he giueth them their charge to preache: that the kingdome of heaven is at hand: and he giueth them this warrant of the doctrine: heale the sicke, cleanse the lepers &c. and where no opportunitie was to teach the doctrine, he giueth them charge, there not to tell of any miracle done: so that assuredly, we knowe those are true miracles which strengthen the worde, and all other are illusions of Sathan, whose ende is superstition. A notable testimonie of this trueth, God him selfe giueth in his lawe, where he saith plainly: if a prophet come vnto them, and worke signes and wonders, though they haue neuer such effect, and be vnfeyned: yet, if that Prophet call you out of the way in which God commaunded you to walke, thou shalt not beleue that Prophet, but thou shalt sleigh him: for they are no signes and tokens, in which thou art iustified: but the worde of God, is the seede of thy newebirth: and the milke with which thou art nourished to be a perfect man of God.

If signes and wonders carrie away thine eyes, that thou shouldest not see the Gospel: cursed are y^e signes, & thou too, that beleuest, if thou turne not againe from such snares of Satan. And let vs here (dearely beloued) carefully beware, for our dangers are exceeding: you knowe how the vaine heart of man, is not a litle moued with euery shewe of a wonder: if it be but a Iuggler: whole heapes wil go after him, and be partakers of his sinne.

If there come to passe any ynwonted thing, rumour
streight

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streight inlargeth it, and carrieth it farre and wide. The deuill seeing this vanitie of our minde, abuseth streight our foolish simplicitie, and with many idle signes and shewes, he carrieth vs in deede into deadly blindnesse. Of this our Sauour Christ warneth vs, and biddes vs beware: for there shall come deceiuers, which wil shew great signes & wonders, able to seduce, if it were possible, the verie elect. And S. Paule foretelling the coming of Antichrist, he saith: that through the working of the deuill, he shal shew all power, and signes, and lying wonders. Euen as it was euer from the beginning, so it is: with strange things we haue bene delighted, and with straunge things we haue ben deceiued. How Iannes & Iambres, by many miracles, helde the people of Aegypt in continuall idolatries, we may see in the booke of Exodus. Howe the Assyrians & Persians, had their soothsayers, and charmers, who wrought them miracles, and helde them in errour, the scripture in many places beareth witnesse. And how all nations of the earth, by miracles & wonders, were made idolaters, and worshipped before stockes and stones, all stories beare yet record. Augustine saith: the Donatistes did glorie of their miracles. Ierome saith: that the Aegyptians, when they were stung with serpents, would go sacrifice at Ieremies sepulcher, and they were healed. Ambrose saith: y all mē were healed of all diseases, as many as came to y tumb of S. Agnes: to be shorte, the fathers them selues here began to be blind, & their posteritie far exceeded the: til antichrist at last with lying signes, got him greate victories: and

Matt. 24. 24

2. Thess. 2. 9.

Aug. in.
Ioh. tract. 13
Iero. in pre-
fat. in Ierem.
Ambros.
serm. de
Agnet.

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and by such miracles from the top to the toe all standeth. A miracle made S. Peter to be crucified at Rome: for as Ambrose reporteth it, when he fled away, Christ met him at the gate, at whose sight Peter being astonished, talked with him, and perceived that Christ would haue him go backe & be crucified, and so he died at Rome: then because Ambrose saith: *Ubi Petrus ibi ecclesia*, where Peter is there is the church: ever since the pope hath ben head of the church. When this was gotten by a miracle, then all things came apace by manie miracles: we learned, *transubstantiation*, and the sacrifice of the masse, prayer for the dead, going a pilgrimage, holie water, holie bread, oile, candels: to be short, all and for euerie point of poperie sundrie miracles done: yea the verie dreggs of miracles, in milkepanns, and greasie dishes, by Robin goodfellow, and Haggs, and Fayries, all wrought some what for their idle superstitions, that at this day we should know their mysteries, by their lying woonders. But we know all the miracles of God are to confirme his woord, other signes neither we nor our fathers haue knowen none. And now that the vse of miracles is performed vnto vs, and we do beleue the gospell, in token that our faith is accepted of God: now he hath taken signes from vs, which serued vs before when we were vnbeleeuing: And surelie our faith is neuer so honourable, nor God so well pleased with vs, as when we haue saide bothe to heauen and earth, we seeke no signes from them: when the woord of God hath such a persuation in our harts, that we haue

Amb. Epis.
32.
Amb. in
Psalm. 40.

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Psalm. 40.

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haue now taken holde of all the good promises of God, and saide vnto miracles, get you hence. The Iewes seeke a signe, saith S. Paule: surelie we that be Christians seeke for none: when they were offered of God, he shewed his cōpassion vpo our infirmitie, now he hath takē the away, he sheweth greater mercie y he accepteth our faith: & let vs harkē to y word of Christ: by it we shall liue: if we beleue it not, we would not beleue al miracles in y world, no though dead men should rise to preach vnto vs. For greate miracles haue ben allredie done, nor onelie by the apostles, but by Christ him selfe, to confirme his worde: if we beleue not them, it is to much childishnesse to thinke we woulde beleue other. Signes were when doctrine was more obscure: now it is so clear the signes are gone. The sonne of God once reuenged the transgression of his lawe, with the earth opening, with waters, with fire, with hurlewinds, that the people might feare: he doth not so now, because his threatnings haue been heard of all flesh: goe ye cursed into eternall fire: a voice that pearceth betwene the marow and the bones, with greater feare then the rage of earth, or water. And Christ once shewed louing signes, to make his people put their trust in him: but now he hath spoken into our harts: Come ye blessed of my father into euerlasting life: a voice that goeth deeper into the soule and spirite, then the hearinge of all the miracles, by whiche Israell was lead into the lande of Canaan. And we shal do iniurie to our Sauour Christ, if now we will aske, that to these words he shoulde adde miracles:

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acles, for if we bring faith to that which is spoken; it will fill our heartes with all fulnesse, and will sell the sight of all the miracles in the world, to buy but one graine of a cōstant faith in Christ, wherein who soeuer shall stumble, let him accuse him selfe if God giue him ouer to his own blindnes, that because he had no loue to belecue the trueth, therefore he should beled with lyes & deceiuable things. Thus much I thought to speak of miracles, that we might be wise to know them as they be, & from henceforth for euer put our onely trust in the worde of our sauour Christ, which only in the world is y power of God to saue all y do belecue. Now let vs pray &c.

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5. 6. 7. & 8. verses, vnto: But we yet see &c.

3 For he hath not put in subiection vnto the Angels the worlde to come, wherof we speake.

6 But one in a certeine place witnessed saying: what is man, that thou shouldst be mindful of him? or the sonne of man, that thou wouldest consider him?

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with glorie & honour, and hast set him a-boue the workes of thy handes.

8 Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be &c.



N the last verse before, the Apostle had saide: that God gaue witnesse to the gospel of his sonne, with signes & wonders, & diuers miracles and giftes of the holy ghost, according to his owne will.

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the wordes now that followe depende vppon these;
 as I iudge in this sense: *according* (I say) *to his owne wil*,
 for God hath not put in the hands no not of his an-
 gels to dispense the riches of his new testament, to
 whom they will: but this is the glorie of his sonne,
 according to the prophecies gon before of him: and
 therefore let vs carefully harken vnto his wordes: So
 this is an other reason added vnto his exhortation.
 Now let vs examine his words, to se how this sense
 is gathered of them. He beginneth, *For God hath not*
submitted to angells &c. This woord, for, rendreth euer
 a cause of the speech before: so that here we must
 needes so referre it: his laste wordes were, *accor-*
ding to his owne will: and why he said so he sheweth:
 because God hath not giuen it no not to Angels:
 that at their wil these graces should be dispensed, but
 onlie by the will of Christ: it foloweth the world
 to come, of which we speake, where of the Apostle
 hath spoken no man can doubt. All his speech hath
 been to bring vs vnder the rule & gouernement of
 Christ: then it is Christs kingdome which heere he
 calleth *the world to come*: which is throughe power
 of the spirite to renew the world, to kill in vs the
 olde man with all his concupiscence, to quicken
 our soule and bodie in to all righteousness, to van-
 quish sinne, death, hell, and to establish vs in hope
 of perpetual inheritance of the glorie of God. This
 did our Sauour Christ perfectlie and fullie accom-
 plish in his owne person; and we by the same spirite
 euerie one according to the measure which he hath
 receiued; so he doth shew forth this victorie. Thus
 the apostle

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the Apostle, when he had mencioned the gifts of Gods spirite, commeth into the speech of the kingdome of Christ, which by the gifts of that spirite is set vp in vs, not according to the will of mā, nor according to the will of Angels: but as it hath pleased God: & we if we wilbe partakers in it, let vs confesse and serue the Lord Iesu, for he giueth this blessinge to whome he will.

It foloweth: *but one testifieth in a certein place &c.* That honour of renuing of the world, which the Apostle before had denied to angels, now by plaine testimonie of the Prophet, he proueth it to belonge vnto Christ: and where he beginneth thus: *but one witnesseth in a certein place:* rather then naming the prophet: bothe the vnwoonted speech better expresseth the affection of his minde, inflamed with the loue of that whereof he spake: and it is more aunswerable with the words of the prophet, who not with vsuall speech, but with a sodeine exclamation saith: *what is man that thou art mindefull of him:* now touchinge this saying of Dauid, it is no doubt, but he spake it in extollinge the goodnesse of God to all man kinde: both the words of the psalme are plaine, in reckoninge vp the benefites which apperteine to all men: and heere the Apostle expressly so vnderstandeth it, in the eight verse, where he saith: *but yet we see not al things subiect vnto him.* How then is it applied vnto Christ rightlie, trulie, & according to the prophets meaning: for one thinge let vs learne (which I haue tolde you often) both of the prophets and of their prophecies, they had a continuall desire to see the

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dayes of Christ & longed after the time of his appearance, more then the chafed hart doth longe for water brookes, or the fainte and thirstie soule longeth for meate and drinke, and therefore had a delight euen to speake of his comminge, which they do often and with glorious words, touchinge their prophecies: because they knew y all benefites which God gaue vnto man, he gaue them for Christs sake who was onlie beloued: therfore both in settinge out benefites receiued, and foretellinge the blessings which God would surelie bring vpon them, in their woords they had respect to him, in whom all Gods promises were accomplished, and manie times vttered such speaches, as could properlie agree to no other but Christ alone, to whom alone all was giuen, and by whome we were partakers of it: so that, thoughe most of their prophecies had a truth of the present time, and incident vnto them selues: yet they are also trulie and according to the prophets sense applied vnto Christ, by whome all goodnesse came vpon them and vs. So it is heere in this prophecie of Dauid: the words then are true, and spoken of the state of man as it was, but yet also are referred to Christ, because he is author of it, and the onlie man to whome God gaue this excellent glorie, which we also haue, but through him: and that we may knowe, thus the prophet meant in deede, he added these words: *thou hast made him a little while inferior to Angels, thou hast crowned him with honour and glorie, &c.* which fully & wholie agree to none but Christ: but of all this we shall haue occasion to speake more,
after

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after. Thus we see how this prophetic is applied, out of which the Apostles seconde argument of his exhortation is this. In the preaching of the worde of Christ, God hath giuen vs his kingdome and eternall life, a glorie which no Angel coulde bring vnto vs: how then shall we not most iustlie be condemned, if we contemne such a heauenlie blessing? God hath not made subiect to angels the world to come: we do here consider as it were ii. worlds, y^e one past and made by Adam, which was ful of hatred, enuie, rebellion, sorow, shame, sinne, death, and the bondage of the deuill: the other now restored by Christ, ful of loue, blessings, obedience, honour, righteousness, life, and the fauour of God: not distinguishing these worlds by times, the one first, y^e other after: or making anie change of heauē, earth, or anie creature, for they stand both together, in the light of the same sunne & moone: but as in man are two estates, y^e one of Adam & naturall, which is in death and condemnation: the other of Christ, and by grace, which is in life and saluation: so they are called the old world and the new, which phrase is vsual in the scripture, often when God speaketh of sendinge his sonne, he saith thus: *Lo I will create new heauens, and a new earth.* Esa. 65. 17. & 66. & the 70. interpreters who here the apostle followeth, they call our sauour Christ, the father of the world to come, because I say of this restitution which he maketh in the world. And though the name properly be giuen to these dayes in which the gospel is preached: yet the frute and benefit was also before: neither were Abraham, Isaak, and Iacob, nor the

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other Patriarches and Prophets, of the olde worlde: but they also saw in spirite the day of Christ, and were then of his kingdome: onlie the name is reserved to vs, because that blessing is now cleerlie revealed in perfect beautie, and Christ the author of it hath appered as one of vs, and dwelt amonge vs in our owne nature. This world God hath not put in subiection to Angels, that is, God hath not made his angels, neither purchasers, nor dispensers, of this heauenlie treasure: It was neuer in their power to haue done this thinge: In vaine we shoulde looke for such blessing at their hands. If they should enter in to this worke they would fall downe vnder it, for it is not an Angell, but it is the sonne of God, that shall chaunge the worlde, which was in sinne and shame, to fashion it a new, into righteousnesse and glorie.

This is a verie good place out of which we may learne how to knowe our selues, and all other creatures, and how to giue vnto Christ his own honour: for seeing the worlde to come noteth all the restitution which is by Christ, the full chaunge of all that euer was by sinne, and therefore named World, because we should assuredlie knowe there is nothing excepted: if then no parte of this worlde be subiecte to anie creature, and if it be Gods eternall counsell that it should neuer be submitted to anie, no not to Angels: in whome else can we trust, or in what other thinge can we put confidence, to haue anie part of this wrought for vs? We are all as our fathers were, men by nature, of the olde world, our bodies

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bodies and mindes full of sinne, holden vnder the
condemnation of the deuill, all creatures against vs,
and God him selfe hateinge vs, noe way to renewe
our age, no man to chaunge our state, no Angel, but
God hath giuen it to Christ alone. Will I say, that I
can alter mine owne wil, to make it couet goodnes:
or put power into the members of my bodie to
serue righteousnesse: or doe the things in which is
anie merit to eternall life: or purchase againe Gods
fauour which was remoued from me: If I will boast
of anie of these, I speake to proude words for either
man or Angel, and say that this second world is
made subiect vnto me: all good will, all righteouf-
nesse, al merit, all pleasure in heauenly things, all re-
conciliation, all victorie ouer death, all loue of God,
all hope, to be short, all that is good, and all ioy of
spirite, is of this new world wherof Christ is kinge.
And whosoever shall thinke, that anie power of
these things is in him selfe, he is puffed vp into pride
of hart, such as an Angell of heauen should not
beare vn timer: for not vnto Angels, but vnto
Christ these things are giuen. What can we now
thinke of these men, that tell vs, the sacraments giue
vs grace: the masse is propitiatorie for our sinnes:
our submitting our selues to the church of Rome
shall saue vs: the Pope, if we folow him, he can not
erre: Crosses, Bells, Candels, Holie water, Vest-
ments, Pilgrimage, Pardons, Reliques, euerie one
hath his vertue: the number of prayers, hath his
measure of rewarde: flesh or fishe it hath his holines
accordinge to his time. These men, and all the louers

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of their gospel, which take away from Christ the onlie rule of the world wherof we speake, and put it in subiection to fleshe and bloud, and the elements of the world: what shall we say of them? shall we beleue them? or shall they prosper? nay, they haue plowed wickednesse, and they shall reape iniquitie: they haue wandred in errour, and they shall eate the frute of lies.

Now if this be so, that all fleshe hath no goodnesse in it: that all his wisedome and traueyl can renew no whit of the lost world, or bring any light into horror and darknesse, but all is of Christ: what shall we yet do with woords of louder blasphemie, which they call woorkes of supererogation? what shall we doe with the Pope him selfe, who by generall voice of all his church, is sayd that he can dispense the abundance of merites which were in the virgin Marie and in all saints, by his bulles, to applie them *Confessis et contritis*, that they shal haue dayes of pardon as manie as he will number? are they ashamed of these thinges? nay they are not ashamed: but euen now they send vs ouer whole volumes to shew the frute of pardons howe good they are, and of late haue sent vs a bull, that we should haue experience howe they holde this doctrine.

And what shall we say of suche a one? surelie (dearelie beloued) euen as the prophet saith of the people of Israell: *His fornications are in his sight, and his adulteries are betweene his breastes*: So his vncleanesse is manifest to all the worlde, and his marke is in his forehead, that he might bee knowne to bee Antichrist.

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tichrist.

And you (dearely beloued) when you talke with your friends, who are not yet perswaded in the religion of Christ, when they thinke, that we haue free wil, or we may deserue by our works: or Lent, and fasting dayes are holie: or flesh or fish do please God: or the signe of the crosse is good: or censsing and musike, stirre vp deuotion: or any suche thing.

Do but aske of the whether they think obediēce, loue, deuotion, forgiuenes of sinnes, puritie, life, grace, and such other frutes of Gods spirite and his mercie: (aske I say) whether they thinke them woorkes of the olde world corrupt by Adam, or of the new, restored by Christ: if they be of the new, God hath not giuen them, neither to our prayers, nor fasting, nor woorkinge, nor day, nor time, nor meate, nor crosse, nor musik, nor bells: to be short no not to angels, but to Christ alone, to be dispensed according to his will: If thou were as good as an Angell, or thy meate as good as Manna that fell from heauen, or thy garments as precious as Aarons Ephod, or thy censings as sweete as the perfume of all y^e tabernacle, or the dayes y^e thou keptst, were as honourable as y^e day in which Christ arose againe from the dead: yet neither y^e, nor thy garments, nor thy meate, nor thy dayes, can set one of thy feete in this woorld we speake of: it is the kingdome of Christ, and he hath done it alone, according heere as this prophecie is plaine and manifest.

I.iiii.

Now

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Now foloweth this prophecie, *what is man that thou art mindfull of him &c.* by these words the Apostle proueth this kingdome of Christ both properlie and of right to be his, and also by faith through Gods spirite giuen vnto vs, in our sauiour Christ: they haue this sense: was not thy glorie greate enough (O Lord) in the worke of thy hands, but y thou shouldest giue thy sonne to be made man, in whome our nature should be so exalted, that all power should be giuen to him in heauen and in earth, who by his death, should abolish all enimitie against man, that he might be crowned with glorie and maiestie, and haue eternall life in his owne hande: and all this according to the verie sense of the prophet, and therefore heere alledged, as in deede it was, to be a prophecie of our sauiour Christ: of vs also it is mēt thus The prophet considering both the great maiestie of God appearing in his works, and the base and lowe estate of a fraile man, that such a God of so great maiestie, should haue anie respect of a fraile and wretched man, he could not but thus humble him selfe: what is man, O Lorde, that thou shouldest regarde him? Such thoughts (dearely beloued) let vs haue, and with such secret counsells let vs nourishe our faith. This is the meditation to which we are called in all the workes of God, and for this cause God hath giuen vnto vs harts of men, full of reason and iudgment, that we should rightlie consider of all his creatures. When we see the heauens, we can not chuse but confesse before the, it was not the hand of man that sett them vp so high. We knowe the shyning

Meditation in the workes of God,

ning light of the sunne, it is not giuen vnto it from earth or earthlie thing we are sure the earth is round: our owne trauel hath found it so, & our eyes doe se the sunne doth cōpasse it about: then what strength of the world can make it stand in this wide emptie space compassed with the firmament? The sea, that is so great & violent, who can stop the proud waues of it, or make it keepe his course to rise or fall? The diuel may for a while dull our harts that we may be made like the horse and mule, in whome is no vnder standing, and think of chaunce and fortune, and we can not tell what, so that for all these workes we be neuer the better: but if the power of the diuell be broken, and we be carried out of the darknes that he hath scattered before vs, our harts shall see and feele it, and our tongs will confesse: *The heauens declare the glorie of God, and the firmament sheweth his handie worke:* and not onlie in these things which before the simplest eyes are great and meruelous, but in euerie thing we shall learne wisdome. Vhen we se the cōstancie that God keepeth with the day and night, which haue their course for euer: we will see much more the certeintie of his counsell, and the assured covenant that he hath made with his children, when wee see how he cloatheth the flowers of the fieldes, and feedeth the young byrds that call vpon him: much more we will knowe, that he will not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister foode vnto them.

Psal. 19. 1.

And to be short, in all things we shal beholde the goodnesse of God: and as the Prophet Dauid here

I.v.

doth

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doth, aboue all workes, we shall acknowledge his goodnesse toward man, whome alone he careth for aboue all other: and whome alone he hath made ruler ouer all his creatures: with which thoughtes wisely conceiued, it is vnpossible but we should be stirred vp with thankfulness, and with all our power, shewe forth his praise, who hath had so greate mercie vpon vs.

It foloweth: *Thou hast made him a little while inferior to Angels.* In these wordes the prophet breaketh vp this praise of Christ, with an acknowledgement of his present state in earth, that if one should thinke: where is all this glorie, where is this honour he speaketh of? was not his life in much affliction? Least any should be offended with this cogitation, he preuenteth it thus, as if he had saide: and thy sonne (O Lorde) whom thou hast exalted so highly, and giuen vs this glorie through him, we confesse thou diddest abase him, & madest him a while inferiour to thine Angels, and gauest him vp vnto death for thy peoples sinnes: but thou diddest raise him againe, and gauest him honour and victorie ouer death and sinne. The prophet Esaie, in the like purpose doth notablie set out this great humbling of our sauour Christ, not onely beneath Angels, but beneath the lowest condition of all men: and after sheweth how God would raise him vp againe aboue all his enemies, that no man should be offended at his crosse. And in this we learne, that in deede he had experience of euill: he was in deede abased, in deede bare our sinnes in his bodie, and was truly broken

Esa. 53. 2.

1105

.v.1

broken

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broken for our transgressions: that in the feeling of his sorowe, we might the more sensibly see, what was all his loue towards vs. And for as much as the glorie here spoken of, is ours, as we be members of Iesu Christ to whome it is giuen: we learne here so to looke for this glorie, euē as our sauiour Christ hath attained vnto it before vs. God humbled him vnto lowe degree, that he might exalt him: our life must be as his, we must suffer with him, that wee may come vnto his glorie. Without him, we are borne in anger: in him, we be reconciled through many afflictions. He that liketh not thus to go vnto glorie, he may lye downe againe in his shame, where Christ did finde him, and make the worlde witnesse of his vnspeakable follie. And he that will murmur against these afflictions in this waye of life, which are no other then Christe him selfe did suffer, a thousand folde more then he hath left them for vs, let him leaue his redeemer, and dwell againe in the bondage of death, that the Angels may beare witnesse of an vnthankfull wretche.

But we (dearly beloued) as many as glorie in the crosse of Christ, we must reioyce in afflictions, and thinke the reproche of Christe more honourable then any ornamentes of Golde and Siluer. Let vs comfort our selfe in this: that though Christ were humbled, and our hartie desire is, to beare the yoke with him: yet his oppressours liue not euer. The scripture saith: it is but a verie litle while, that thus y^h *Afflictions are* hast made him lower then Angels: euē so, are all *but a-* our troubles, as a clowde that is blowen awaye, or *while.*
as

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1. Cor. 4. 17.

1. Pet. 1. 6.

as the dark night against the appearance of y^e sunne,
a verie litle while, and they are no more. We may
call it as Paule did, the momentarie lightnesse of
this affliction: or as Peter did: a litle while now we
are made sorowfull: or as the Prophet Dauid did:
heauines may endure for a night: euen so it is with
vs all, and whatsoeuer our troubles be, many in
number, great in weight, greuous in circumstance,
why shoulde we murmur? The Sunne that shi-
neth, giueth a salue vnto them: the day that vani-
sheth, drieth vp the wound, & in a verie litle while,
it is quite forgotten. A blessed medicine, that ney-
ther al Apothecaries can make worse with drugges,
nor all tyrants can keepe it away with prisons, nor
all frowardnesse of the patient, can make it of lesse
vertue: but all afflictions, whatsoeuer they be, they
are healed with this: if we be humbled with Christ
a verie litle while, and all is cured. If this be not y-
nough to prepare our hartes to tribulation, that they
are our leaders to a perpetuall ioy: nor this ynough,
that Christ hath tasted of them all before vs, and we
shalbe like vnto him: yet this is ynough, euen for a
frowarde man, that though all troubles do come
vpon vs: yet a verie litle while, and they are all con-
sumed.

This is the goodnesse of God toward his church,
he would not lengthen the dayes of their life, into
many hundred yeres, as he did at the firste, when
his Church had greater peace: For it now wee
had suche liues, it is vnspeakeable, what shoulde be
the oppression of the godlye, what tyrannie of
the

the wicked, howe would they swell in pride, and treade the godly vnder foote, if they should liue many hundred yeres, that now do hate vs to death, & beyōd death, shewing crueltie to our bones & ashes, when their own feete stand at the graues mouth, & the earth is redie to swalowe the vp? Howe would the mightie men make vs labour out all the strength of our body: the couetous men make vs pine with hunger: the ambitious men powre contempt and shame vpon vs: if nowe, since their minde is so fraught with malice, their bodies had also strength of a thousand yeres? But a short & fraile life is such a bridle in their iawes to pull them backe: and death such a tyrant ouer them to appall their courage, that they haue no harte to do as they woulde: and yet, if they do rage as mad mē, not seeing their end: yet God hath had mercie vpo vs, turning their plague into our blessing: and hath giuen vs but a short life, least we should mourne to long: so that, whatsoeuer temptations wee fall into, yet but a very litle while, and the Lorde will deliuer vs from euill: and al our troubles haue but a small reckoning, to the hindrance of our glorie. For it is but a while here, God hath made vs inferiour to Angels.

It foloweth: *Thou hast crowned him with glorie and honour: thou hast set him ouer the workes of thine hāds: thou hast put all things in subiection vnder his feete.* In all these words we learne the exceeding honour vnto which God hath raised his sonne Christ: to be crowned with glorie and honour; is to haue the excellencie of al dignitie giue vnto him, as the words folowing

*Al things
in subiec-
tion vnto
man.*

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in the Apostle, do plainly expound it, where he saith: In that he put all things in subiection vnder him, he leaft nothing not subiect vnto him. And in this, according to the prophet, we must see our own dignitie also as we are Christes: for this honour is not the naturall mans, as all the miseries of our life can testifie: but it is his that seeth him selfe to bee Christs: that can say as S. Paule saith, *I liue not now, but Christ liueth in me*: ouer such a one the prouidence of God watcheth, the angels pitch their tents about him, and he seeth great securitie in all his wayes. Though the mountaines were moued, or the seas did make a noyse, yet the name of the Lord is his stronge tower, and he shall not be moued: for God who hath made him Lord of all, maketh that all things worke to him for the best: if at anie time he seeme afflicted to the world, it is but as a shew or vi-
sard that semeth feareful, when the milde face of a man is vnderneath: so these are but apperaunces without, of a litle mourninge, when within is nothinge but a perpetuall ioy of the holie ghost. Saint Paule against those that are to much troubled to beholde our sufferings, he saith thus: (I graunt you) we are wroung, but we are not crushed in peeces: we are troubled, but not at our wits end: we are persecuted, but not forsaken: we are cast downe, but we are not killed: as if the Apostle should haue sayd vnto them: O, you think vs in great bondage, but our freedom is more then you are ware of. And in an other place he notablī setteth out these afflictions of the godlie, which the world thinketh to bee so great, that
men

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men shrink back, and dare not looke on them: I will tell you saith Saint Paule, we are as contemned persons, but in deede honorable: as dying, but in deede aliue: as men chastised, but there is no death 1.Co.6.9 neere vs: lamenting, but in deede perpetuallie reioysing: as poore men, but in deede we make manie other rich: like men that had nothinge, but in deede all the world is ours. So we see how this is true in vs, euen now by faith, and after this in full perfourmance of our inheritance with Christ, in the resurrectiō of the iust: and thus, euen in outward things we are partakers of Christes kingdome, so that nothing can hurt vs. Now touching y inward things, y is a freedome of conscience aboue al things: this we know, if we be ingrafted into y bodie of Christ, wee be his. he liueth in vs: his victorie ouer al is ours: we see it by faith, & all thing is in subiection vnder our feete. Paule, Appollo, Cephas, things present, things to come, life, death, the worlde it selfe, al is ours, the faith of Christ exalteth vs, & hath made vs higher then the heauens. In heauen and earth we haue no Lord, but the Lord Iesus, & all things are vnder his feete, our faith hath made vs one with him, we are his, and all is ours: and no man can now beare rule ouer our faith, except he wil beare rule ouer Christ: by faith we are one with him, his power is ours, we reigne with him, we are risen with him, & y worlde hath no more power ouer vs. Wil one com to vs, & forbid vs flesh, forbid vs whitmeat, cōmand vs fishe: heare it not, it is y doctrin of deuils. I speak not now of ciuil choice of meates, drinkes, apparell &c.

We

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We be Christs, and all meates are ours: will he say this garment is holie. this day is fastinge: this relique is to be honoured: this order is religious: this crosse is defensue against the diuell: this Cake is thy sauiour: this masse is propitiatorie: this worke is meritorious: this pope is thy lawgiuer: this church of Rome is the warrant of thy faith: what shall we say to such swine y ly wallowing in myre, and seke for righteousnesse in dounge and clay, when Christ the sonne of God hath offered vs his righteousnesse? What shal we think of such seruile men, who will leade vs in to bondage of euerie trifle, whom Christ hath made rulers ouer all the world? For what is it else to make me in bondage of things, then to bring me in this feare of them: I may not touch them: I may not eate them: I may not vse them: that will make me holie, this will defile me, and such like. Is this y voice of Paule: *To the cleane all things are cleane:* is it the voice of Christ: *that which entreth in at the mouth defileth not the man:* is this the voice of the Apostle in an other place, *you be bought with a price, be not the seruants of men:* No (dearlie beloued) if we haue faith, and be of Christ, God our heauenlie father hath giuen vs his owne sonne, sure with him he hath giuen vs all things, we haue receyued the libertie of the children of God: and the conscience of a Christian man is no more in the power of all the world: but that is onlie sinne vnto him which is the breach of the lawe of God. Now, sith this is the state of a Christian man, and thus all things are in subiection vnder his feete, we see easilie vpon what grounde our sauiour Christ sayd,

Tit. 2. 15.

Mat. 15. 11.

2. Cor. 6. 20.

1. Ioh. 3. 4.

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said: *That the kingdom of heauen is like vnto a pretious stone,* which if a man finde, he will sell all that he hath to buy it: for all other riches, of all dominions, they haue their measure, onlie this treasure is infinite, and hath all things vnder it. Now let euerie man boast him selfe as he will, some of chariots, some of horses, some of one thing, some of an other: but thou if thou wilt haue perfect ioy, boast thy self of a Christian harte: neither the gorgeous chambers of anie princes palace, nor the rich iuell houses of the earth, are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker freat them away: but in thine hart which Christ hath sanctified, there is greater treasure then this: if thou looke vpon the earth, thine eies are cleare to see from East to West, & all is thine, the stones in the strete are at league with thee, and the beasts of the feeld are at peace with thee: Let all the tyrants in the earth lifte vp their hands against thee, they shall not find anie thing vnder heauen to do thee hurt: all creatures are sworne to thy safetie, & it is not possible for man to breake their faithfulness: they can do nothing vnto thee but good: looke also with out the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things then these: thou seest Hell abolished: death troden vnder feete: the first sorow cast out into shame: Saints & Angels are in thy sight, immortalitie hath lengthened thy dayes, & the glorie of God is before thee in a glasse. He that can buyld thee such an o-

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of man is
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ther tabernacle, let him be thy God: and where else thou findest such treasure, there settle thy hart: or if this onlie be the greatest, reioyce onlie in this: and pray for a sincere faith, that thou maiest in deede see it, and haue thy soule knit vnseperably vnto it: that thou mayest greatlie despise all other things, and say as the prophet Dauid sayd: *what is man, that thou art mindfull of him:* and thus farre at this time. Now let vs pray .&c.

The nynth Lecture, vpon parte

of the .8. verse: and vpon the 9.

& .10. verses.

But we yet see not all things subdued vnto him.

9 *But we see Iesus crowned with glorie and honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might tast death for all men.*

10 *For it became him, for whome are all these things, and by whome are all these thinges: seeing that he brought many children vnto glorie, that he shoulde consecrate the Prince of their saluation through afflictions.*



Tolde you at the beginning, that the Apostle in the first and second chapter, setteth purposely out the person of Christ, howe he is God and man: how he set out his godhead in y first chapter you heard:

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vnto which he added this earnest exhortation in the beginning of this chapter, whereof also we haue alreadie spoken.

Nowe, in these woordes, which wee haue read, he beeginneth the other parte of his purpose: to teach, that our Sauour Christ is perfecte man: and taketh his occasion of the texte before alledged, which he applied vnto Christ as chiefe and principall, though it be ment also of all men: for when he had so highly magnified man: in consideration of mans present state, a doubt is streight moued: how can this be, sith we see not these thinges yet subiect vnto him?

To this the Apostle aunswereth, that it is alreadie accomplished in oure Sauour Christe, who is become man for our sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this prophecie alledged, is verified in man. And a preparation to teache more at large, how Christ is perfect man. In the woords of this eyght verse: *But nowe, we see not yet all things subiect vnto him:* he moueth the doubt, which is easilie made against that scripture, which so highelie extolled man: and aunswereth thus vnto it. In deede, I graunt, al things are not yet thus subiect vnto man, but yet in Christe we see this alreadie accomplished: for wee haue seene him made lower then Angels, and yet againe exalted, and crowned with glorie and honour, euen as him selfe is witnesse: all power is giuen me in heauen, and in earth: and so he is risen from the dead, that death hath no

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more power ouer him, for euer: who being made man for vs, in him it is accomplished, that man is ruler ouer all the workes of God: nowe in part, & after this, fullie, when our base bodies shalbe changed, and made glorious. In this we see, how he cometh to speake of the māhod of our sauour Christ, which after he declareth more at large. For the suffering of death: some translate this, through the suffering of death, as shewing the cause, why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his wordes do so signifie: but thus: for the suffering of death, that is to the end he might suffer death. So he sheweth the cause, why Christ was made lower then Angels, and that is, because he might die: for otherwise, in the maiestie of his godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glorie, and immortalitie: therefore, to the ende that that immortall and glorious God might dye, and death might come vnto him, it must needes be, that he should be humbled beneath Angels.

In the wordes that followe: *That by Gods grace he might tast of death for all men:* he sheweth here the cause why he dyed: as this was the cause of abasing him that he might dye: so this was y^e cause of his death, that he might dye for vs, that is, that he might take our death vpon him, and so by him we might be deliuered from it. Where he saith: *by the grace of God:* he sheweth, that it was the free loue of God, that gaue his sonne vnto vs: no desert on our behalfe: but when wee sought not after him, then he offered

offered him selfe vnto vs. And when we sate, as the prophet saith, in darknesse, and in the shadowe of death, then a great light rose vp vnto vs: to this end, that we which are the Gentiles might praise God for his mercie. And where it is saide: *that he might tast of death*, he calleth it here to taste of death, to haue in deede, sense and feeling of the paines, not diminishing the passion, as a thing lightly touched: but warranting the bitternesse and all the sorowe of it, euen to the bottome of the graue, and death, to be tasted & felt in deede, and saying: *for all*: he meaneth not by, all, good or badde, whosoever they bee: but as Sainct Iohn plainly expoundeth it: *God gaue his sonne to dye, to the ende, that all that beleene should not perish but haue life everlasting.* So our Sauour Christ saith: *all that beleene, and are baptised shall be saued.* So thus farre the Apostle hath taught plainly, both how the former prophecie is accomplished in Christ, and is verified in euery one of vs: and he hath aptly begun to teache this doctrine, that our Sauour Christ is perfect man, which in this chapter (I saide) was his especiall purpose. Now, touching this great excellencie of man, whereof the Apostle hath spoken, & howe wee bee made partakers of it, a litle further way it.

Iohn. 3.

Mat. 28. 28.

He hath spoken greate and merueylous thinges, euen as the prophet had saide: *Marueilous thinges are spoken of thee, thou citie of God.*

Psal. 87. 3.

There is neither Sunne nor Moone, sea nor land, golde nor siluer, meate nor drinke, no elementes of the worlde, no obseruations of Moses lawe, no tra-

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ditions of men, that is other man, but man ruleth al,
and all is vnder his feete. Here streight waye, both
Iewe & Gentile saith: these be in deede golden pro-
mises, but where are these honorable personages
you speake of? are not we as our fathers were, and
doth not death deuour vs? To this the Apostle aun-
swereth: I graunt we do not yet see with our eyes,
how these things are: but I say againe, our eyes are
no Iudges in this case. The glorie is not earthly, and
the kingdom is not of this world, wherof we speak:
but the riches are spirituall, and of the spirituall man
they are discerned: know thy self, that by faith thou
art Christs, and he thine, that he died for thee, and
thow liuest by him, that thou art flesh of his fleshe,
bone of his bone, a member of his bodie, and what
foeuer is his, is thine: haue this faith, and now come
and see, and thou shalt see all the glorie of the
worlde, lesse then the glorie of such a man: for
thou seest Christ, humbled in deede once, that he
might suffer death, but euen then when he was in
the shape of a seruant, thou sawest him full of grace
and truth, euen as the onlie begotten sonne of God:
thou sawest him soft of speach, but of merueilous
wisdom: plaine in teaching, but full of grace and
power: simple in countenance: but of an inuinci-
ble courage: of lowe degree, but of excellent po-
wer: of no accompt among men, but great in mira-
cles, at which, man was astonished.

Thus thou hast seene Christ, euen when he was
lowest, highly exalted: that thou hast no good
cause, to reason against thy dignitie, though thine
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eye see not, euen in this time, all thinges subiect vnto thee: but see further into our Sauour Christe, and thou shalt see more of thine owne honour.

Thou hast seene him in thy fleshe raised from the deade, and in thy nature ascended into Heauen, that man in his person might be crowned with glorie and honour: we haue seene him carrie our fleshe into the presence of God his father: and it is no more possible to take this glorie from vs, as many as be one with him, then it is possible to pull away againe his personall humanitie from the person of his godhead. This I see in Christ, and knowe it in my selfe: And what, though yet awhile, the outward man be grieved: Thou foole, that which thou sowest, it reuiueth not againe, except it first dye: a litle corne of wheat, it can not haue vertue, to become xxx. xl. times better then it was, being multiplied to so many, all as good as it selfe, and bringing beside frutefull increase of strawe and chaffe, except it first be cast in the ground and dye: and how shouldest thou haue a chaunge, but if thou be first corrupt, and how much art thou better then a graine of corne, that y^e mightest surely know, when through corruption y^e shalt come into incorruption, that thy glorie shalbe then vnspeakable, & all things shal serue the to make thy life infinitely blessed more then it is: Thy hope now, if thou couldst enlarge it a thousand folde, yet it should be greater the y^e canst imagine: & thy faith, if it could comprehend more assurance of immortallitie, then thy eye doth surely of y^e light of y^e sunne, yet y^e shalt finde y^e fruit of it aboue all thy thoughtes.

1. Co. 15. 36.

K.iiii.

This

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this thou seest, if thou see Christ: and this thou knowest to be thine, if thou know thy self to be one with him. And for thy sinns, how so euer they cleaue vnto thy bones, hate them as thou hatest Hell: for from thence they are, and the Deuill worketh them: but care not for them, for though they were heauie in weight, and manie in number, what then? thou hast thy hope, not in thine owne persone, but in the bodie of Christ, into which thou art grafed, and in which there is no spott nor blemish, but perfect righteousness, euen before God: and in him as al other things, so sinne also is put vnder thy feet, and thou art ruler ouer it: And thus farre of the doctrine of the Apostle heere taught vs, in this his Exhortation.

Now let vs returne to his other purpose, howe he teacheth the humanitie of our sauiour Christ: the first reason wherof is in these words: *that he might tast of death for all*: for as to the end he might suffer death, it was necessarie he should be hūbled, because death else could not come into his presence: so suffering death that man might be deliuered, by that death it was as necessarie that he him self should be man, for so were the iust iudgments of God: he gaue man a law & pronounced a curse to him that brake it: therefore when we had all trespassed we were fallen into the punishment of our sinne: for the threatnings of God are not as the woords of a man, that can alter, or by some intercession that they can be mitigated: but with God there is no change nor shadow of change: that which with him is once purposed was euer

euere decreed, and his words are not weake, but what he hath threatened, if we fall into his hands, all the creatures of the world haue no helpe for thee: So that this being decreed of God: *Cursed is he that abideth not in all things written in this booke:* all people must needs say, Amen: and the soule that sinneth must needes die: redemption from this, there is none to be looked for, but by suffering of it: for y lord had spoken, & it must be done, so our Sauour Christ, sihe he would deliuer vs, he must be made man like vnto vs, and in our nature die the death.

Deut. 27.

Our sinnes are not imputed vnto vs, but they were imputed vnto him. The punishment of them is forgiuen vs, but it was not forgiuen him. Righteousnesse is freely giuen vs, but it was not freely giuen him. He obeyed the lawe of his father euery iott, and euery tittle, that he might fulfill all righteousness. He bare the condemnation of Hell and death, that he might abolish it. He tooke vpon him the guyltinesse of our sinnes, and bare them in his owne bodie, that he might nayle them vpon his crosse. When it pleased God our heauenly father, of his great mercie, to accept the obedience of his lawe for our perfect righteousness, and to giue vnto it the recompence of eternall life: and when it pleased God to accept this for a full punishment of all the sinnes of man, if anie man could be found to beare it before God and ouercome it, our sauour Christ craued no more but this: the residue he perfourmed all in his owne bodie, and by his eternall spirit ouer-came it: so that in him is life, in him is righteousness,

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in him is immortalitie, in him is the reconciled good will of God, and that excellent wisdom which hath made vs by faith one with him: y^e same hath made vs partakers of al his honour and glorie: Thus we see with what necessitie we are constrained to acknowledge the humanitie of our sauiour Christ, and why he must needs be made man.

It foloweth now in the tenth verse: for, *it became him for whome are all things &c.* The Apostle now goeth forward, teaching more largelie this doctrine of the humanitie of our sauiour Christ: and first he taketh away the offence of it, then setteth downe manifest reason to proue it. Touching the offence, we can not denie, but manie thoughts and cogitations arise in a carnall man, when he considereth, the sonne of God, to take flesh of the virgin Marie, to be made man in al likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered: we would think this mysterie verie strange, if we had no more wisdom but of the hart of man to meditate in it. And therefore to stop all such offences, and vtterlie to take away all the tentations of the diuel touching the incarnation and sufferinge of Christ, he saith thus: *for it became him for whome are all things, & by whom are all things:* An excellent saying, and able to bring in obedience vnto God, all the thoughtes of man. All things serue for Gods glorie, and all thinges are according to his will: he hath so decreede, and this was best in his eyes: who will reason against it?

It foloweth: *When he woulde bring many children into glorie, to consecrate the Prince of their saluation through afflictions.*

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fluctions. In these words, the Apostle setteth downe, what was this decree of God, that from henceforth all mouthes might be stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these wordes we may gather an argument also, for the humanitie of our Sauour Christe, which is this: God decreed to bring man to glorie through afflictions, but so our Sauour Christ entred into his glorie, therefore he was also perfect man. A necessarie and sure conclusion in the schoole of diuinitie, where we striue not about wordes. These wordes: *manie children*, meaning all the elect, haue respect vnto these: *the Prince of their saluation*: meaning Christ: for in that he is called their chiefe leader in-to life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these wordes: *to bring in-to glorie*, haue respect to the other after: *to consecrate by afflictions*: So that y^e decree of God, was, to make such a way of life, in which his childre by many afflictions should be made meete for an inheritance of glorie, which waye, according to the will of his father, our Sauour Christ hath gone, that he might bee knowen to be man, and the author of our saluation. And so we see the argument, whereof we spake, why our Sauour Christ was man, and submitted vnto death.

Nowe let vs further marke, what wee may profitably learne in this verse.

First, where it is saide: *It be seemed him, for whome are all thinges &c.*

Let

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Let vs learne in all thinges, whereof our hartes can consider, to make this vnto vs a sure principle, of all trueth, equitie, goodnesse. that so it was decreed of God. Howe farre so euer we decline from this, to thinke it either straunge, or any other thing better: so farre we fall into all vnrighteousnesse, vntrueth, and sinne, being seduced with the corruption of our owne hartes. Let vs holde this then with an vnchangeable purpose: If it be once reuealed, this is the decree of God. Bring downe the hawtinesse of thine owne thoughtes, and humble thy minde and vnderstanding, to acknowledge all counsel, wisdom and iustice, to be in Gods ordinaunce: and if any thing seeme better vnto thee, confesse the hardnesse of thy hart, and say with the Prophet Dauid: *This is my sinne*: further reasoning then this, is all of euill: and whosoever presumeth to dispute more, he shalbe ouerthrowen at the last in his owne folie, and giue glorie vnto God in his owne destruction.

The Apostle here to take away all foolish questions, and superfluous, about the humanitie of our Sauiour Christ, with this one worde, he stoppeth the mouthes of all proude men: So the Lorde appointed: so it seemed good vnto the Lorde. Such humilitie as this, was in Moses: when he maketh his long exhortation to the people of Israell, and foretelleth them, that when they shall forgett the Lord, & despise his statutes, y^e wrath of god shal wax hot against them, and he will bring vpon them euery curse that is written in the lawe, euen so doing with them, as he did with the nations that were before them:
which

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which wonderfull iudgements of God vpon his owne people, should make the world amased: where of yet left anie man should curiously dispute, Moses addeth: The secret things beelongs to the Lord our God, but the things reuealed belong vnto vs, and to our children, for euer. As if he had saide: these are the ordinaunces of God, let vs walke in them: if we transgresse, the punishment of our sinne is before vs: further, we shal dispute in vaine, the secret things belong vnto the Lord our God, and his iudgements can not be searched out. Such an humble confession was in the prophet Dauid, in his great persecutions and troubles, where in (no doubt) all his sorowe was not for the sonne of Isay, he would not haue made: such complaints and cries for the fall of a fraile man: but he knew the promises that God had made vnto him, and all his faith how it rested vpon them, so that all his foundations seemed to be cast downe, and it shooke his hart and reines, to see the strength and rage of his enimies, and him selfe as a dead dogge in Israell, that is, a man without anie accompt or reckoning: yet notwithstanding all this, thoughte his owne wisedome had failed neuer so much, yet he saythe: *I should be dumbe, and not open my mouth:* for y^e O Lord dost it: how soeuer his owne witt was turned vpside downe, that he saw nothing how things could coe to passe, yet he acknoweledgeth his sinne, that is, his folie, his ignorance, his infidelitie, if he should not confesse all that God did, it was best, and the next way to bringe all his purposes to passe.

Dent. 29. 29

Psal. 39. 9.

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The prophet Ieremie being vtterlie amased, what it should meane, y^e the way of y^e wicked did stil prosper, or why they liued al in wealth that did rebelliouslie transgresse, why God planted them, to make them take roote and to bring forth fruit: as he was astoni-
shed at this worke, and spake forth the thoughts of his harte, yet first he acknowledged his owne ignorance, casting downe the thoughts of his owne reason, and sayd: *O Lord, if I dispute with thee, thou art righteous.*

Ierem. 12. 1.

It was a redie bridle to the holie prophet to rule all his thoughts, to say, the Lord hath done it, let vs holde our peace.

And an excellent example of this humilitie, is our Sauour Christe him selfe, to teache vs modestie that are but men: for he, who so loued the people of Israell, that he weapt ouer their Citie, when they would not repent, prayde for them, when they houg him on the crosse gaue his life for them, when they had cast him of, and would none of his saluation, he that had this ynchaingeable loue to his brethren, flesh of his flesh, and bone of his bone: yet when he called his humane thoughts to y^e consideration of the decree of God, he humbled him self, changed his affections, reioyced in other thoughts, and sayd: *I thanke thee, O father, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto little ones:* when he sawe he was sent their minister, for the truth of God, to confirme the promises made vnto their fathers, he had no other longinge but how to winne them: when he sawe an other

Luke. 10. 21.

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counsell of God, that they were not all Israell which were of Israell, he knew this was best, reioyced in spirite, gaue glorie vnto God, and would not reason of his vnsearcheable iudgemēts. Who is he now, or of what wisdom that dare dispute against the counsell of God, are we greater then Moses: wiser then the prophets: or higher then our sauiour Christ: or haue all these helde their peace at Gods workes, that we should reason against them? Let vs then rule our selues, or rather let vs be ruled of the Lord, that we may say as the Apostle sayd, and this may be reason of all our belefe: So the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when y two disciples y went to Emaus merueled exceedingly at all the things that had happened vnto Christ, so that their faith beganne to faile them: thus our Sauiour Christ reproveth them, and all the reasoninge that was within them: *O foolles and slowe of hart to beleue all that the prophets haue spoken* must not Christ needes suffer these things and so enter into glorie: He referreth them first to y prophets, to know that this was the decree of God: but then layeth a necessitie vpon the perfourmance of his word, that it must needs be so: and if that be not onlie good, onlie iust, onlie wise in our sight that are but men, let vs not boast, there is no cause in this worlde of our mislikinge: but because wee be foolles, & slowe of harte to beleue. And thus farre, the thinge it selfe speaketh, howe meete it is for vs, to humble our selues vnder all the ordinaunces of God.

Luke. 24. 26.

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It foloweth in the Apostle: *for whome are all things, and by whome are all things*: this is a singular reason, whye we should be obedient, and aske none accompt of al the doings of the Lord: Is man afflicted? why should he not be so? the Lord hath done it, and for the Lord he was made: are the reprobate ordeined to destruction? why should they not? the Lord so ordeyned it, and for the Lord they were made: are the electe free lie faued? why should they not? the Lorde hath faued them, and for the Lord they were made: yea, but the reason of these thinges I see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? are not all things for him, and art thou onlie enuious againste his glorie? Thus (deerlie beloued) carrie the worde of God to leane on, & beleeue assuredlie it shalbe fulfilled: and think that it is best, & you shal not be moued for euer: If you come in place, with those auncient worne creatures, who with a colour of graye haire, which is the wisest part in them, so longe deceiue our people, they or their disciples, if they reason against you: hath God forsaken his church a thousand yere, and were all our fathers deceiued before Luther was borne, such antiquitie, vnitie, vniuersalitie, was it all in errour? These words taken vp againe in our dayes, and countenanced with the gray heads of our Pharises; Watson, Fecknam, Cole, Heath, and other like, O Lorde how manie men doe they deceiue? for their owne reason listeth vp it selfe, & they say: how can this be so? so manie wise, so manie learned, so manie noble, all deceiued, had
God

God forgotten to be mercifull? First, I would aske of these men but this one question: and if they will not willingly be deceiued, let them aunswer as they thinke. What one worde of all these, both might not, and did not the Phariseis, say against our Sauiour Christ? and howe dare they nowe reason against the Gospell of Christ? with the same argument, with which the Phariseis reasoned against Christ? but they will say, now Christ hath made a promise to be with his Church to the ende.

And had he not made this promise before? Deut. 18. 18.
Esa. 59. 20.
Is not Iesus Christe both to daye and yester daye, and the same worlde without ende? Looke in the 18. of Deut. and in the 59. of Esaie: as absolute, as full a promise then as nowe. But they were not so long in errour: put case they were not: he who punished the transgression of the lawe giuen by Angels, with 400. yeres blindnesse: may not he punish the transgression against his Gospell, giuen by his onely sonne, with 800. or a 1000. yeres blindnesse? But for your sakes (dearely beloued) I do more then I woulde, and with reason I confute them, which haue no reason. Let vs come to the text & aunswer 1. thes. 1. 2.
out of it. Was the worlde deceiued so many hundred yere? why should it not? The Lorde ordeined that there should come an apostacie, and a generall 1. thes. 1. 7.
fall from the faith of Christ: that the world might 1. thes. 1. 8.
be seduced with the man of sinne: whose age began in the Apostles times, and shall not vtterly dye till the day of Christ. Thus the Lorde appointed, and so let it be, for all thinges are for his glorie.

L.i.

And

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Ro. 11. 33. And here let vs rest in all the thinges that euer our hartes can thinke vpon, if we can see no reason of the worde of God, we can see humilitie to confesse before him: O the deapth of the riches, and of the wisedome, and of the knowledge of God, how vnsearchable are his iudgements, & how are his waies without finding out? and because we knowe, that of him, & by him, and in him are all thinges: let vs speake it: to him be glorie for euer more. All counsels, all doctours, all examples, all decrees, all what you will, they are not our schoolemasters, but our fellowe scholers; that we may learne together out of the worde of God, whose decree shal stand for euer: & whose iudgements are perfect righteousnes.

That which foloweth in the latter ende of the verse: *to consecrate him by afflictions:* or: to make him perfect by afflictions: the meaning is, that Christ in his death, accomplished a full redemption, and so was prepared to receiue an inheritance of glory, not attributing so this worke to his death, as though all his life had bene impertinēt: for in all his life, Christ was made our redemption. Sainct Paule expressely saith: *By the obedience of one, a great many are presented righteous:* and againe he saith: *For this cause he was made subiect vnto the law, that he might redeeme them, which were holden vnder the lawe:* And for this cause he pretermitted not one iot, or one title of it, that he might bestowe vpon vs the fulnesse of all righteousnes: but y scripture attributeth commonly our redemption to his death, because it was the chiefest and greatest worke of all, the accomplishment & perfection of al
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the rest vpon the crosse, he was lowest cast down, & vpon the crosse he triumphed ouer Satan, and after y^e crosse he obteyned power ouer death & hell: therefore in it, as the Apostle saith, he was consecrate to eternall glorie: and thus farre at this time. Now let vs pray &c.

Phil. 2. 6.
Col. 2.

The tenth Lecture, vpon the

II. 12. & 13. verses.

- 11 For he that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call the brethren.
12 Saying, I will declare thy name vnto my brethren: in the middes of the Church will I sing praises to thee.
13 And againe, I will put my trust in him. And againe: Beholde, here am I, and the children which God hath giuen mee.



HE reasons before vsed, to proue the humanitie of our sauiour, were these. First, he dyed for man: and therefore, it was necessarie he should be man. Secondly, it was the decree of God, to bring man in to glorie, through many afflictions: but so Christ our head was also consecrate to enter into glorie, therefore he was naturall man.

Nowe it foloweth: For he that sanctifieth, and they that are sanctified are all of one. This worde, for, noteth a cause of that which was saide before: and he had saide this: he that leadeth other into the glorie of God, by the same way he must enter also him selfe.

L.ii.

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He addeth now the cause and ground of that saying: because they must be of one nature, bothe he that leadeth, and they that are led into this saluatiō.

Now, because the Apostle hath spoken so plainly of the nature of our Saviour Christ, that he is perfect man, to teach vs, that yet not in our owne nature, but being regenerate by his grace, we are made children. Therefore the Apostle changeth his former speache: and in steede of saying: he that leadeth into glorie, which is the worke spoken of, he saith: *He that sanctifieth*: naming the vertue incident, by which the worke was done: and in steed of, *they that are lead*: which is the benefite imploied, he saith: *they that are sanctified*: which is the qualitie, with which they are indued: meaning yet one thing before and now: there in plaine wordes calling it our entrie into saluation: here by a figure, naming it, our sanctification, which is the meanes of our enheritance of it. And by this exhorting vs, that we would followe holinesse, which is our likenesse with Christ. And thus much touching these wordes, how they hang with the former. Nowe to consider them in them selues, we haue the thirde argument, for the humanitie of our Saviour Christ: which is this. He that shall sanctifie his people, must become one with them: but Christ hath sanctified vs: therefore he is of our nature. And the force of this argument standeth vpon that ground whereof we haue spokē: that this is the decree of the iust God: that the nature of man could not be sanctified, but in y person of man.

the Epistle to the Hebrues. Cap. 2.

A prooffe & declaration that it is so, is added by the Apostle in the residue of the verse: *And for this cause he is not ashamed to call vs brethren:* wherevnto is streight added the testimonie of the .22. psalme, out of which he proueth it: *I will shew forth thy name vnto my brethren, in the middes of the congregation I will praise thee:* a plaine & euident testimonie, where our sauour Christ calleth vs brethren: for the prophet Dauid, who in manie of his afflictions bare the image of our Sauour Christ, wrote that psalme, though in his owne greate calamities: yet especiallie in the person of Christ, as it is certein: because the Euangelists and Apostles, alledge out of that Psalme manie places, applying them al to our sauour Christ: besides that, the whole psalme is a liuelie description of the passion of Christ, and the later ende fortelleth the calling of the gentiles, which were onlie to be gathered, to the settinge vp of this glorious kingdome of Christ: so that is aptlie heere applied vnto Christ, which there the prophet Dauid spake in the person of Christ: and heere let vs marke this, while the apostle proueth our Sauour Christ to be man, he alledgeth y scripture so, as distinctlie shew the offices of Christ, that he is our prophet, our kinge, our priest, that we might knowe we can not giue him these offices, and denie his manhode: nor graunt him his manhode, and denie him these offices: so heere, this texte, as in the name brother it proueth he is of our nature: so these words, *I will declare thy name, and, I will singe of thee:* they shew that our sauour Christ is our prophet, to reueale the will of his father to vs.

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Now, where it is sayde heere: *he that sanctifieth and they that are sanctified are all of one:* we haue to consider that euen in the manhod of our sauour Christ, is vertue and grace, in which he doth sanctifie vs: for not onlie as he is God he sanctifieth vs, but also in his humane nature he hath this vertue and power, to make vs holie, not takinge his nature such from the virgin Marie, but making it such by powring into it the fullnes of his spirite. And this our Sauour Christ him selfe witnesseth: for speaking of his sendinge into the world, how he was sent of his father to call his lost people vnto saluation, he sayth in like sort, he also sendeth his Apostles, and streight addeth: *for them I sanctifie my selfe:*

The holinesse which the Apostles had in their callinge, they had it from Iesus Christe, made man, and walking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousness that can be in vs, we haue it neither out of the East, nor West, but from the bodie of Iesus Christ: neither is there in the worlde anie other sanctification: so that all we that be here this day, and all people else of the world, except we knowe perfect manhod, and our owne nature to be reallie vnited vnto the person of the sonne of God, who hath sanctified him self for vs, there is no sanctification for vs vnder heauen. Euen as our handes and armes, & other members, are not nourished but onlie by the meate receyued of the head: so our spirituall meate of righteousness and life, is not giuen vs, but from our head Iesus Christ. And as the veins
are

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are meanes, by which nourishment is conueyed to euerie parte: so faith is the meanes by which we receiue from Christ, all that is helthfull vnto vs. And as by ioyntes and sinewes, our members are realle knit, and made a bodie vnto the head: so reallie, trulie, and in deede, by one spirite we be knit vnto Christ, as perfectlie and substantiallie made one with him, as our members are one with our head.

If thou vnderstand not this, or sayst with Nicodemus, how can this be don? I say vnto thee again, pray that thou maiest be taught of God, and that his spirite may reueale it vnto thee: for if the tounge of Paule were dumb, not able to speake what he sawe in vision: how much lesse is man able to speake the truthe of greater mysteries: and if our harts can not comprehend all the wisdom of God, in the winde that bloweth, howe he raiseth it vp, or maketh it fall againe: howe can we vnderstande this wisdom of our vniting vnto Iesus Christ? onely this I can saye: God hath giuen vs faith, in whiche we may belecue it, and out of which such ioy shineth in our mindes, as crucifieth the worlde vnto vs: how farre our reason is from seeing it, it skilleth not: it is sufficient if we can belecue it.

We beleue in the Lorde our God: yet wee knowe not what is his countenance: we beleue and apprehende, by hope, his glorie: yet neyther eye can see it, nor eare can heare it. We beleue and see immortalitie: yet our hearte can not comprehend the height, the bredth, the length, the deapth.

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we beleue the resurrection of the dead, yet we cannot vnderstand such excellent wisdō, how life is renewed in the dispersed and scattered bones & ashes: we beleue our sauour Christ is man, and we haue seen him, & felt him: yet how he was man, borne of a virgin, all men in the world haue no wisdome to declare: Euen so (dearlie beloued) we beleue, that our sauour Christ & we be one, he of vs and we of him, he the head, we the bodie, reallie, substantiallie, trulie, ioyned together: not by ioyns and sinewes, for that vniting I knowe well enoughe: but by his spirite, of which we haue all receiued, and this vnitie I can not conceiue nor vtter, till I know God euē as he is, & his holie spirite which hath wrought this blessing. Thus we learne what heere the Apostle teacheth vs, and thus we vnderstand what is heere sayd: *He that sanctifieth and they that are sanctified are all of one.*

And where it is sayd here, he that doth sanctifie, shewing the present time & the worke still a doing: it teacheth vs, that our sanctification hath a daily increase: and whē it is fully accomplished, then God calleth, and our dayes are at an ende: And let vs note this well, for it behoueth vs much: if we be Christians, we are still sanctified by the spirite of Christ, for so it was in him: he grewe still in grace before God and men: if thou be grafted into his bodie, thou hast his spirite, and it will haue his worke in thee. Thou shalt not be wearie of well doing, nor cease to reioyce in God thy Sauour: but still increase in spirituall grace, til thou come to the age of the fullnesse

the Epistle to the Hebrews. Cap. 2.

nelle of Christ. There can be no affectio in thee, according to the flesh, but if it be great, it will appeare in his woorke: much more this, which is of the spirite of God: if thou be sorowfull, it will make thy face sad: if ioy be within, it maketh the countenance merie: if thou haue a flattering harte, all the members of thy bodie will streight serue so vile a thing: if hatred be within thee, thy bodie will shewe it forth in all maner of cursed dooing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. Howe much more if the spirite of God haue replenished thy minde, will all thy body shewe forth godly desires? This the Apostle noteth, when he saith: *He that sanctifieth.*

It foloweth: For this cause he is not ashamed to call vs brethren. Vpon good cause the Apostle saith: *He is not ashamed:* for if he humbled not him selfe in great loue of vs: how iustly might he accompt it shame to be as we are? He that made Heauen and earth: he that is the immortall and glorious God: one with his father, before whome all Angels do obey, and all Princes are earth and ashes: ought wee not to say, seeing it pleaseth him to acknowledge vs, that are but poore creatures, that he is not ashamed of vs? It was great praise in Moses, beeing so highly esteemed of Pharaoh, that yet he would vouchesafe to visite his poore brethren. It was singular loue in Ioseph, when he was nexte vnto the King in honour and dignitie: yet not to be ashamed of his fathers house, who were heardmen and shepheardes; but all is nothing, in comparison of this,

L.v.

that

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that Iesus Christ is not ashamed of vs : for what the glorie of the vaine worlde made not a mortall man ashamed of his dutie, to acknowledge his poore father and brethren, in whose persons he might suffer a little reproch: but how much greater was this doinge whereof we speake. The shining brightnesse of the glorie of God, made not the onlie begotten sonne ashamed, of his free grace, to acknowledge vs that were his enimies, in whose persons, hee shoulde suffer a most shamefull and flaunderous death. This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith he is not ashamed to call vs brethren: And if his highnes abased it self, to our lowe estate, and was not ashamed: let vs (dearlie beloued) learne to be wise, and knowe what the lord requireth of vs, for al y good which he hath don vnto vs. He saith in y gospel: *he that is ashamed of me & my words before men, I will be ashamed of him before my father which is in heauen.* And is not, trow you, this a iust condemnation: if we wretched men wil be ashamed of him, who being the god of glorie, was not ashamed of vs: how much is he greater then we? Abraham when he approched nere vnto him, he fealt him selfe how he was but dust. When Iob came nere to see the tokens of him, he abhorred him selfe, and confessed how vncleane he was. VVhen Dauid sawe the glorie of his dwelling, he saide, he had leuer abyde, but one day, and as a dore keeper in the house of him, then 10000. dayes to beare rule in Kinges palaces. VVhen Paule sawe the glorie prepared for vs in his resurrection, he said

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Gen. 28.

Iob. 29.

Psal. 84.

Phil. 3.

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he accompted all the worlde to be but dounge, to the ende he might winne him.

If then, such a Christ be not ashamed to call vs brethren: a maruelous & vnspeakable foolishnesse is bound vp in our hartes, if we be ashamed to call him brother againe. He were a foolishhe poore man, that were ashamed of the kinred which the King did challenge of him: He is more foolishhe, though he were a King him selfe, that is ashamed of the sonne of God, when he offereth him self vnto him. Yea, and be he neuer so prowde a man, that nowe despiseth him: he shall confesse his folly then, when all that see him shall say: Blessed is he that cometh in the name of the Lorde.

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knewe him: but when all this corruption is taken from vs, and the graue and death shall take their owne: that we shall liue againe in immortalitie, and knowe the length of his dayes in our owne bodie: our former foolishnesse will make vs so affearde, that wee will praye vnto the hilles to hyde vs, and to the mounteines that they woulde couer vs: but vowes and wishes shalbe but foolishhe thoughtes.

Let vs, therefore, despice the shame whiche Christe hath despiced before vs: if it bee imputed vnto vs for follie, that we feare the Lorde: Let vs beare his reproche. If our company haue no liking, except we bring out sinnes with vs, to be content to heare the blaspheming of Gods name,

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religion euill spoken of, godlynesse mocked at, wordes to sowe discorde among brethren, yll reportes of men absent, boasting and bragging of vaine persons, wanton & vnchast speaches, or other vaine & vnprofitable babblings, such as is most vsuall among men: if without this our companie be not pleasaunt: seing in this our Iesus is dishonoured: let vs rather denie them, then be ashamed of him: and go rather out of Babylon the mother of whoredomes, then out of Ierusalem the Citie of God.

It foloweth: *I will declare thy name vnto my brethren*: we are called the brethren of Christ, not in societie of flesh and bloud: for that the wicked haue with him as well as we, who are yet no brethren, but strangers euen from the wombe: but as they are naturall brethren which are borne of the same parents, so we are brethren with Christ that are borne of God, through y same spirite by which we crie Abba, father, y fruite wherof is in glorifying his name, euen as our sauiour Christ saith: *He that doth the will of my father which is in heauen, he is my brother*: and where it is further sayd: *In the middes of the congregation I will praise thee.*

Math. 23. 48

First, heere we must needes confesse what due tie is amonge men, euen that they edifie one another: for as manie as are of Christ, are called in this couenant: *I will declare thy name vnto my brethren, in the midds of the congregation I will praise thee*: he y considereth y dayes of his life, and findeth his yeres manie, & in all them can not remember that he hath bene careful
for

for his brethren, to tell them the feare of his Lord, or how in companies and meetings he hath spoken of his praise, he can not knowe that he hath anie portion or fellowship in this kinred. The graces of God are not such that they can be locked vp in our harts, or kept secret, but they will burne within like fire, and make vs speake with our tounge that we may make manie brethren partakers of our ioy. The prophet saith: *I haue beleued therefore I haue spoken:* S. Paule teacheth that it is so with vs, if we beleue we wil also speake. And tell me I beseech you what man excelleth in anie thinge, and hath not a delight to speake of his cunning: doth not the shipman talke of the winds? the plowman of his oxen? will not the souldier be reckoninge vp his wounds? and the shepheard telling of his shepe? if he be good in hounds, hawkes, horses, shooting or anie such exercise, is not his name spoken of accordinge to his skill? nay lett it be in things worse then these, Cards, dice, tables, dauncinge, is not euer the mans talke accordinge to the delight of his minde? and shall we thinke the knowledge of God hath lesse affection of our hart or lesse obedience of our tounge, then the most vaine and vnprofitable desires of worldlie minded men? or my bow and mine arrowes haue they my tounge tied vnto them, to delight in their talke, and shall not the mysterie of Christ and God, wherein I apprehende the forgiuenes of my sinnes and eternall life, hath my tounge no portion of such comforte? or if it be in my harte, will it not fill my mouth with praise? if I haue heard of it, wil I not also declare it?

Psa. 116. psa.
19.
2. cor. 14. 13

Esa. 48. 6.

I re-

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Jer. 10. 9.

Act. 4. 20.

I remember, the prophet Ieremie, once made with him selfe a solemne decree, that he would no more speake in the name of the Lord: but the woord of God saith, he was in my harte as a burning fire shut vp in my bones: and I was werie with forbearing, and I could not staye. So, when the Apostles were threatened excedinglie, not to speake a word of the gospel of christ, they answered directlie, they could not choose: for the things which they had seene and heard, were such, as they were constrained to speake of them to other. So it is with vs, if we be the brethren of Christ, the couenant of our kinred, is: *I will declare thy name vnto my brethren, in the midds of the congregation I will praise thee*: let them knowe this, all, to whome it is spoken, and let them discerne betwene hypocrites and true Christians. Some thinke it a praise, to be close men, secret to them selues, that by their woords you shall neuer know them, of what religion they be: those men, where they thinke they hide them selues moste, there they lay widest open their shame: and while they thinke to keepe it secret of what religion they are, this their dissimulation proclaimeth it lowder then the blast of a trumpet, that they be of no religion at all: at all, I say, touching anie religion of God: for if it were of him, it would shew foorth his praise, and what their harte beleueed, their mouth would cōfesse it. But these Lacedæmons, that be neither hote nor colde, nor what God they loue you can not tell, y Lord hath appointed a day when he will spue thē out of his mouth. Let vs learne a better profession: *I will declare thy name vnto*

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unto my brethren: and let vs hold it with ioy and gladnes, that in the middes of the congregation we will singe praises to him.

And note how expresse it is sayd: *in the middes of the congregatiō:* as shewing that no feare of man should keepe him backe from it: for before one, we wil peraduenture speake: or, before two or three, we wil be bolde to rebuke swearers, or other vngodly doings: but if it be before many, in solemne assemblies, and one impudent man, alowde blaspheme the name of God: where is he that in the middes of the congregation wil praise the Lorde? O how squaimish we be here, and full of good manner: not to speake openly for feare of offence.

But O poore wretched men that we be: who taught vs this modestie, to be ashamed of Christ before manie? what is this else, but to keepe the honour of God for holes, and corners, and solitarie places: and offer vp sacrifice to the deuill, in our dining chambers, and in the market places?

We are not ashamed, at open feastes, to fill our tables worse then with spuing, that is, with open blasphemie of the name of God, & with many vncleane wordes: but we are ashamed of the sweete incense, y^e makes all the house full of pleasure, that is, brotherly to reprove y^e lewd sinner, that he may learne to feare before the lord. A marueilous affection of mans corrupt minde, & I cannot tell how to tearme it: for it is ten thousand times woorse then any madnesse.

Wee are ashamed, to exhort men to doe well: wee are not ashamed, to prouoke them to sinne.

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sinne. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vnclean works of wantonnes: we are ashamed to speake to the praise of God, we are not ashamed to blaspheme his name: we are ashamed of Christ, we are not ashamed of the diuel. But such sinnes the Lord confound them. It is no reason in manie words to confute the for where so euer they haue anie louers, I am sure without anie mans words their owne harts wil confute them when they go to bed. Our sauour Christ is our scholemaster, and hath taught vs thus. In the midds of the congregation I will praise thee. The prophet Dauid was a good scholer in this doctrine when he opened his mouth vnto God and vowed:

Psa. 145. 27.

Psa. 119. 46.

I will speake of thy name before Kings, and wil not be ashamed.

Praye (dearely beloued) that we may be partakers of the same grace. What can they say of vs? the woorst report they can giue vs, is, that we be godly men: if they accompt this a reproche, let vs be content to beare it, for when their iudgement is done, we shall reape the fruite of a better sentence.

It foloweth nowe in the 13. verse. *And againe, I will put my trust in him:* This Psalm the prophet made when he was deliuered from the layings of waite, of Saule, and from all his enimies: wherein, as he was a figure of Christ, so it is most properly & truly verified in Christ, that he saide of him selfe. Besides this, many sentences in the Psalm are plaine, agreeing onely to Christ: S. Paule in the 15. to the Romanes, alledgeth this as spoken of the mercie of God, in calling the Gentiles, by our Sauour Christ,

I will

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I will confesse thee amonge the gentiles, and sing praises vnto thy name: and in the .43. verse of the same Psalme the prophet saith: *Thou hast made me the head of the heathen, a people whome I haue not knowne shall serue me:* by which it appeareth how this psalme is aptlie applied to Christ: for these words were neuer accomplished in the prophet Dauid. So it is alledged trulie, as spoken by our sauour Christ: *I will put my trust in him.* Now because the Apostle alledgeth this, to proue our sauour Christ to be man like vnto vs, mark how y^e argumēt foloweth. Christ saith, I will put my trust in God: but it were a verie improper speach, and such as the scripture neuer vseth, to say, God will trust in God: therefore there must be a nature in our Sauour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, & that was his perfect humanitie like vnto oures, in which we sawe him subiect to peril, and how, according to his trust, God his father deliuered him: and heere the Apostle alledgeth such scripture for profe of the manhod of Christ, as also proueth y^e he is our king: for where he saith: *I will trust in him:* it noteth, that Christ was not weake in faith, but assuredlie trusted in the power of God his father, that he should ouercome the diuell: and where it is sayd: behold me and my children: he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning, to proue also his kingdome, by these places, his owne words after, plainlie shew: for of these places he cōcludeth, that Christ in this mā-

M.i.

hod

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hod, by death ouercame the deuill, and set his children free from the bondage of the feare of death: beside this, y^e apostle (we are sure) made best choice of the scriptures to proue his purpose: and therefore with great wisdom writing vnto the Iewes, who knew the lawe, he tooke such places, not as in most cleare wordes proue the humanitie of Christ, but such as proued it necessarilie, and proue plainlie with all, that which they must needs learne, that Christ is our prophet, our kinge, and priest. And let vs here learne, for our instruction, when we haue had experience of Gods benefits, as the prophet had, let vs vowe as he did: we will put our trust in him. When Dauid remembred, how God had deliuered him from a Lion and a Beare, he was not a fraide of the vncircumcised Philistine. When sainte Paule had reckoned so many calamities, out of which God had deliuered him, he boasted of a holie hope, and sayd: he was sure that euer God would deliuer him. Our Sauour Christ, when he would teache his disciples that they ought not be to carefull for meat & drinke, he bad them remember, when of v. loaves & two fishes, he multiplied so much, that he fed 5000. men: yet remayned xii. baskets full. Like wise, how with vii. loaves and a fewe fishes, he fed at an other time 4000. & seuen basketts full remained. By this experience, he would haue them bolde, that God would feede them in all places: euen so it ought to be with vs. Hast thou experience of anie benefite of God, which thou hast receiued in all thy life?

Sam. x. li.
ca. 17.

Mat. 16. 9.

In this is the greatest thanks thou canst render vnto him againe: to truste assuredlie that he wilbe good vnto thee still. Hath God giuen thee ioy at anie time in his Gospell, that thy soule hath had comfort in the hope of eternall life: be glad of that in all tentations, and know that God is wel pleased in thy faith, and this shalbe the fruite of the former benefite, if thou persuaide thy selfe that God wilbe mercifull vnto thee, and giue thee the life that is euerlastinge. Thus we shalbe like our sauiour Christ, and Gods benefites shalbe thankfullie receiued of vs: he hath beene good vnto vs, and we will tru st in him for euer.

An other testimonie yet foloweth, to proue the humanitie of our sauiour Christ, and it is this: *behold me and the children which thou hast giuen me:* This is written in the eight of Esay: in which Chapter the prophet fortelleth the captiuitie of the Israelites, by the kinge of Ashur: how it is determined of God, that the people, for all their rebellions, should surelie perishe: but yet so, that God for his churches sake, would bridle their rage, and saue some who might praise his name.

These threatenings and promises bothe, while the people did contemptuously reiect: the Lorde biddeth the prophet cease, and bynde vp these promises for another people, that shoulde beleue: and then the Prophet aunswering againe to God, in acknowledging all his trueth & goodnesse, saith thus: *Beholde, I and the children, that God hath giuen mee.* This is the sense of the Scripture, according to that time.

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But in all deliuerances of the people of God, then the benefite came vpon them only in respect of Christ, and it was euer a figure of the great deliuerance through him, which at last should be openly giuen, from death, and from the deuill: For this cause in all extreme perils of that people, when they would conceyue any hope, they would make mencion of their Messias, and of the promises of God in him, which should neuer be frustrate: euen so in this place, where the prophet would speake certainly of saluation, in the middes of daunger, he saide of all those troubles, they shall happen in thy lande, O Emanuell: at the mencion of whose name, he hath so sure hope, that he defieth the worlde, and saith: gather together on heapes, O ye people, and ye shalbe broken in pieces, gyrd your selues and you shalbe broken in pieces: take counsell, and it shalbe brought to nought: pronounce a decree, and it shall not stand: for God is with vs: & so continuing his prophecies according to the similitude of the happie dayes of Christ, he saith presently in his owne person, and figuratiuely in the person of Christ: Though both the houses of Israell stumble, and the inhabitants of Ierusalem fall downe: yet beholde I and the children that God hath giuen me, will endure the reproches of men, & will beleue thy promises: which wordes in Christ haue this meaning: that howe soeuer the wicked of the worlde do fall, and are snared and taken: yet Christ will keepe his, and not one of them shall perish. Nowe, here we must learne, as the Apostle teacheth: was the prophet Esaie a man like vnto his children,

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children, that is, like vnto those which obeyed his worde: then was our Sauour Christ perfect man, like vnto vs, whome he hath deliuered from sinne and death: and if he haue saued vs, he hath saued those whome God hath giuen him, flesh of his flesh, and bone of his bone: For this is his intercession vnto his father: Beholde mee and my children.

One other thing we must learne in this. There was an apostacie of all men, so that they which be-
leued, were made as signes and wonders: yet how so
euer the world was, the prophet saith: *Beholde me and
my children.* Such shalbe the daies of Christ, manie shal
fal away, religion and faith shalbe persecuted, iniqui-
tie shall abounde: what then? our sauour Christ
saith: Lo, I and my children, if the whole world fal
away, we would not regarde their multitude to fo-
low them to do euill, but we would alone stande
with the Lord our God. Such a faith & constancie
was in Iosua, when he sayd vnto all the people of
Israell, if it seeme euil to you to serue the Lord, or if ^{Ios. 24. 15.}
you will serue the Gods which your fathers serued
beyond the riuer, or the Gods of the Amorites in
whose lande you dwell: yet I and my house will
serue the lord. Such a faith was in Elias when he cō-
stātlie folowed God, although he thought there was ^{1. Reg. 19. 10}
not one man beside in Israell, which had not wor-
shipped Baal. Such a faith was in Peter, when he
sawe all decline, euen the disciples and kinssfolke of
our sauour Christ, to fall from him and vtterlie for-
sake him: yet Peter vowed it vnto Christ, that he & ^{Ioh. 6. 68.}
the Apostles would not forsake him, shewing a good

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Gal. 9.

cause of all there constancie: *Thou hast the words of eternall life and whether should we go*. Such a faith was in Paule, who cared neither for man nor Angel in this respect, but grounded his faith vppon Iesu Christ: and if an Angell would teach other wise, let him faith saint Paule, be accursed. Thus (dearelie beloved) our faith must be sealed in our owne harts, hauinge the witnesse of the worde of God, on which we must so surelie rest, that though we sawe the whole world to fall away: yet we would stand alone & in the midds of skorners and presumptuous sinners, we would speake as the prophet speaketh of our sauour Christ: behold I & my children which God hath giuen me: if other will needes by vnbeleuinge, scale vp the promises that they may neuer see them, and binde vp the testimonies that they may neuer heare them, let them fall and be snared, and be taken: yet I and my children wil serue the Lord. This boldnes is the witnesse of a true faith: and this trial shalbe made of men, while the Gospel is preached: for thus Christ commeth vnto his father when all the world forsaketh him: behold me and my children. Heere I would faine know of anie learned man, nay of anie wise man or rather of anie reasonable man, whose hart is prepared to heare the woorde of God, and to obey it: let him tell me why do they crie the church, the church? or why do they thinke the church is alwayes in a visible gouernement? or why do they carie vs away to Rome, and tell vs, the Pope cā not erre, his faith is catholique: beleue as he beleueth & y^e shalt be safe: how cā this prerogatiue of place

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place and person, stand with this triall where vnto Christ calleth so manie: beholde me and my children: that is, to holde the assurance of their faith in their owne harte, when all the world shalbe against it. The prophet would then haue said, if such priuiledged places had byn: beholde Ierusalem, I & my children will dwell in it: and our sauour Christ would haue sayd: beholde Rome the Citie which thou hast chosen, I and my chilchen wil abyde in it: but neither Ierusalem, nor yet Rome haue anie exception: the prophet Esaie & our sanour Christ regardeth ueither of thē: but if Rome, or if Ierusalem, or if the Pope, or if the high priest, teach an other faith then out of the worde of God: beholde I and my childrē, we wil beleue the Lord, and beare recorde against Popes & Prelates: they be all liers. All places, & al people are brought in order: if they teach things that the worde of God knoweth not, let them beleue it them selues: behold I and my children beleue an other. And is it not (trow you) straūge or haue not those mē lost their vnderstāding, who yet runne after the cry of the church, the church, and beleue a man they know not, a place they neuer sawe, a people they neuer heard, & a religion they know not what? But with such froward persons, the Lord hath dealt frowardlie, & when they ranne headlong they know not whether, and inquired after a faithe they knewe not what, God in his iustice did bringe thē to Rome, the sink in y world of al sinne and iniquitie, & gaue thē their scholmaster to be the Pope, a man made of al abominations and whordomes.

M.iiii.

This

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This is true (dearlie beloued) and the Angels are witneses with vs, this is true: but to this day, God hath not giuen some a hart to belecue, we owe them a duetie, and let vs perfourme it vnto them. Let vs pray that God may open their minds, and let vs speak vnto them the word of God, that they may learne wisdom, that at the last, in their happie conuersion, we may glorifie God, who hath, and wil deliuer his out of all tentations.

We must further marke in these words, that the prophet saith: *beholde the children which thou hast giuen me*: In that it is sayd, God hath giuen vs to his sonne Christ, it teacheth vs to acknowledge his free gifte and grace: and let none of vs thinke, there was anie wisdom in our selues, why we would chose him: nor anie constancie in vs, by which we could cleaue vnto him: but God in his grace drew vs, that we might come vnto him, & with his power he strenghtned vs, that we should abyde with him. This is it that our sauiour Christ sayd vnto the Iewes: all that my father giueth me, commeth vnto me: and shewing in an other place, that his children can not perish, he sheweth this reason: because my father who hath giuen them to me, is greater then all: and in the longe prayer which he maketh for all that doe beleue, in the 17. of Iohn, he repeateth this oftentimes, that God his father had giuen them vnto him: that we, by so many instructions, might be taught humilitie, that in vs, that is, in our flesh, there dwelleth no goodnes: but y he chose vs, he did it of his free grace and mercie, which he would shew vnto vs. And as

we

Iohn. 5.

2. Pet. 5. 10

Iohn. 6 37.

Ioh. 10 29.

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we knowe, that thus God hath once freely giuen vs to his sonne Christ, to inherite with him eternall life: so wee knowe our election standeth sure, because it is according to his purpose, who hath loued vs, and is not changed for euer. But the time is past. Nowe let vs praie &c.

The eleuenth Lecture, vpon the
14. 15. 16. 17. & 18. verses.

- 14 For as muche then, as the children are partakers of flesh and blond: he also him selfe likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the deuill.
- 15 And that he might deliuer all them, which for feare of death were all their life time subiect to bondage.
- 16 For he in no sort tooke on him the Angels nature, but he tooke on him the seede of Abraham.
- 17 Wherefore in all things, it behoued him to be made like vnto his brethren, that he might be mercifull, and a faithfull hie Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.
- 18 For in that he suffered, and was tempted, he is able to succour them that are tempted.



Owe, after that the Apostle hath proued that our Sauour Christe was perfect man, and dyed for our sinnes: he maketh in the 14. & 15. verses his conclusion, in plaine woordes; shewing howe he was man, and wherefore he died.

M.v.

Tou-

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touching his humanitie, according to the woordes last alleldged, out of the prophet: *Beholde mee and my children: so he concludeth of it: If then other children be partakers of fleshe and blond, euen he also is in like sort partaker of the same.* This is therefore our faith, and thus we belecue: as we are, so is our Sauour Christ, his nature like vnto ours, a reasonable soule, and humane fleshe in him, as wel as in vs: he differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, so he hath taken his parte of fleshe and blond: a cleare and manifest place for the humanitie of Christ, and suche a one, as hath confounded all the aduersaries of it.

So it pleased the liuing God, he that in his meruaylous prouidence, hath mercie ouer al his works: euen he, who sometime in these earthly thinges to shewe his power, maketh the flowers to spring, and frutes to growe, where they were neither sown nor planted: (he I saye) in his great mercie and goodwill to man, did bring it to passe, that our Sauour Christ shoulde be made man, and by the worke of the holie ghost, shoulde be conceived and fourmed in the wombe of the virgin Marie: euen as all other children, as the Apostle heere saith afterwarde: *Like vs in all thinges, onely except sinne.*

Here (dearly beloued) we must not onely reiecte the fowle and rotten thoughtes of suche heretiques, as haue denyed the humanitie of our Sauour Christe, but manye other vaine fancies of

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of men: who graunt, in deede, a naturall bodye to our Sauour Christe: but they giue it suche qualities, as no bodie in the worlde hath euer had.

Some saye, it may be euery where: whome God will teache better in his good time. Others say: it may bee made with fīue wordes, spoken with one breath: *Hoc est enim corpus meum*: For this is my bodie: a foolish people, and of no vnderstanding: and yet they are more vaine then this, they thinke it may bee made of a peece of breade, without fourme or figure, and into breade they thinke it maye returne againe, if the wicked do eate it, or, if it beginne to digest in the good mans stomache.

Is this to make him like vnto vs, sinne onely excepted? Nay (dearely beloued) it is to be drunken, or else to be madde in dallying with the bodie of Christe, wee cannot tell howe? But they alledge Scripture for this, and saye: Christe hath shewed suche miracles in his naturall bodie: as he walked on the Sea: he came in, when the doores were shutt: he became inuisible to the men that would haue throwen him downe the hill.

Therefore, notwithstandinge his likenesse with vs, yet he may be in euery Church in the pixe ouer the Altar.

In deede, if wee sawe him in their pixe, as wee sawe him walke vpon the Sea, there were some reason in their foolish & vaine talke: but
of

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of thinges done bodily by Christ, in visible & plaine
fourme, to imagine another thing quite contrary to
our eyes and eares, what force is in such an argumēt,
or what reason is in such wordes: besides this, in al
these things, Christ did nothing, but he hath made
man do the like, that euē in this also, he might shew
his likenesse with vs. Christ walked vpon the sea,
so did Peter: he was conueyed away soudenly out
of his place, so was Elias: he entred when the dores
were shutt, so did all the Apostles, (if maister Har-
ding say true) and came into the Chapell, to helpe
Basil to masse. If all this may proue transubstantia-
tion, then Peter and Elias, & all the Apostles might
be transubstantiate with him: But the follie of this
confuteth it selfe, and let vs leaue it.

Nowe it foloweth in the Apostle, wherefore this
man Iesus Christ dyed, & he saith: *That by death he
might abolish him who had the power of death, that is, the deuil.
And that he might deliuer all them, which for feare of death,
were all their life long subiect to bondage.* Two special ver-
tues of the death of Christ are here set out: one, that
he might vanquish the deuil: an other, that he might
set his people at libertie: which bothe thinges, howe
they were wrought in Christ, in the wordes them
selues, wee shall more plainly see. Of the vanqui-
shing of the deuill, he saith thus: *that by death he might
abolish him who had the power of death.* The deuill hath
the power of death, that is, he is y^e author of it: by
his malicious nature, he brought it into y^e worlde:
for god made it not, nor hath any delite in it, neither
is it

is it good in his eyes, nor was euer mencioned amonge the workes of his hands, but from the deuill and of the deuill, and in the deuill, it beganne, and is, and by deth: and therefore in the Apocalyps his name is giuen him, Abaddon, that is, the destroyer: and as death is of him, so for this cause also he is sayd to haue the power of it, because through his manifold tentations, he maketh men sinne, by which death reigneth: for so saint Paule saith of Adam, beeing seduced by the deuill: *by one man sinne entred into the world, and death by sinne, and so death went ouer all men, because all haue sinned:* this is it then that is sayd, Christ vanquished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the deuill, and thereby triumphed ouer him. So Saint Iohn saith: for this cause the sonne of God appeared, that he might lose the workes of the deuill, that is, sinne & death, which are both of the deuill: for sinne God condemneth, & of death he hath sayd: *I wil be thy destruction:* protesting he is author of neither of both. And how hath our sauour Christ done this? euen by death: a meruelous wisedome, & an vnspeakable mysterie, such as could neuer haue byn fownd or doe, but by God alone: for what else is death, but the power of the deuill, and the verie miserie of the worlde: to make this the vanquishinge of the deuill, and the meanes to bring all happines vnto man, what was it else but his excellent vertue, who as Saint Paule saith, calleth things that are not, as thoughe they were: and can raise vp light out of darknes: and sure if all men should

Rom. 5. 12.

1. Iohn 3. 8.

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should haue laide their heades together, to wishe a plague to haue fallen vppon the deuill, they coulde not all haue deuised such another, that his glorie, shoulde be his shame: his power, should be his ouerthrowe: his kingdome, his vndooing. What could the Prophet Dauid, in all his zeale of God, wishe more against reprobate men, trayterous to Christe, and to his Gospell, then thus to wishe: Let their deintie tables be snares to take them, and let their prosperitie be their ruine. Euen thus Christ hath vanquished the deuill: and yet it is true, that he goeth about like a roaring Lion, seeking whome hee may deuoure: and it is true that Iohn saith, that he hath great wrath, and maketh cruell warre against the churche of Christ: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christe hath nowe ouercome him. And as Sainct Iohn saith: the time is come, in whiche, the prince of the worlde is cast out, and Christ hath spoyled all principalities and powers, and triumphed ouer them, vpon his crosse.

1. Pet. 5. 2.

Apoc. 12. 17.

Ioh. 12. 31.

Col. 2. 15.

Eph. 6. 12.

But howe is it then, thou wilt saye, that his faultes are so fearefully described, that he is saide, to be prince of this worlde, ruler of this darkenesse, full of power and authoritie, ouer fleshe and bloud. Because, we should knowe, no fleshe is able to withstande him: neither was it according to the power of mortall man, that he was vanquished: but onely Iesus Christ of the tribe of Iudah, was the Lion to

crushe

crushe him in peeces.

Wilt thou knowe then, where, and to whome, the deuill is abolished: before Christ our heade, and to all the faithfull, that are members of his bodie.

Wilt thou knowe, where, and to whome, the deuill is in full power, and ouercometh: before the naturall man, and to all those whiche in their owne strength, seeke to resist him: and therefore Saint Paule, when he had described him in all his greatnesse, hee biddeth streight, cast away the strength of fleshe and bloude, and put on all the armour of God: for onely by it, we shoulde stand vp-right in the day of euill.

So the deuill is abolished to all those that haue the shield of faith, to quenche his fire dartes, that is, to all those which beleue onely in Christ to be partakers of his victorie.

The deuill is in full force to those that are Iusticiaries, trusting in their owne woorkes, or in the libertie of their owne will.

In that the deuill is saide, to haue the power of death, as in other places, where he is called, the God of the worlde: the Prince of this darkenesse: the Author of sinne, wee must note this: If wee rest in sinne, liue in error and ignorance, folowe the lustes of the worlde, or walke in all the wayes of death, then let me feare: for here is the Kingdome of Satan, and my perill is nighe, that I shoulde be holden in it:

but

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But if I be at couenant with my selfe, to haue no pleasure, but vtterly to hate these things: if I like not to go in the pathes of death: if I loue not the world nor the things of the worlde: if I haue my delight in the worde of God, to vnderstande the mysterie of Christ, and to be lightned with it: if I hate sinne, and all the enticementes of it: then may I hope, I walke in the likenesse of our Sauour Christ, and all the power of Satan is broken before me.

Where it is further saide: that Christ hath done this by his death, that by death he ouercame him that had the power of death: we see a cleare and manifest testimonie, what maner of death Christe suffered, euen that, ouer which the deuill had his power: the same death, which is the rewarde of sinne: by bearing it, he ouercame it: and he conquered no more then he submitted him selfe vnto: for by death he ouercame death: if he suffered no more but a bodilie death, he ouercame also but a bodilye death: wee shall all rise againe, but in the condemnation of the sinne of our soule: or if he haue overcome death, and the power of it, bothe in our bodie and soule, then Christ hath suffered the paines of it, both body & soule y^e we might rise againe fro^m y^e bands of death, and liue with him for euer. For this is true, by death he hath overcome death, and he hath broken y^e force of it, no further, then he hath fealt the sting of it in him selfe. Therefore, this let vs holde, and let vs so beleue. Christ, bodie and soule, was made a sacrifice for our sinnes: so he saide him selfe: *My soule is exceeding sorowfull, euen vnto death:* and at the entrie in-

Math. 26. 58

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to it. Saint Marke saith: *He beganne to be astonnished.* Mar. 14. 33.
Luc. 22. 44.
at his greefe, & was ouerwhelmed with his sorow:
in which agonies Saint Luke saith, his sweat was as
drops of blood falling from him: and God sent
an Angell from Heauen to strengthen him. And
can we thinke al this came vnto our sauiour Christ,
for feare of the death of the bodie: his seruants that
receiue of his fulnes, do they so easilie despise this
death, that either they wish for it, to be with Christ,
or they reioyce in the mids of it before the persecu-
ter: and did our sauiour Christ him self, in whom is
the fullnes of the spirite, so feare and tremble at the
remembrance of it: did the Apostles singe in prison,
and went away reioycing when they were whip-
ped and scourged: did Paul glorie in so manie tribu-
lations which he reckoneth vp: and did our Sauour
Christ, in the like paine, crie with a faintinge hart:
My God, my God, why hast thou forsaken me? no (dearie be-
loued) it is not so: but that which made Christ to
tremble, would haue crushed his Apostles in peeces:
and that which made him to sweat blood so plenti-
fullie, would haue made them sinck into the bottom
of hell: and that which made him crie, would haue
holden both men and Angels vnder euerlasting woe
and lamentation. If then our sauiour Christ were,
as the prophet saith, like water powred out, and all
his bones out of ioynnt: if his hart were like wax, mol-
ten in the mids of his bowells: if his strength were Psal. 22. 14
dried vp like a potsherd, and his tounge cleaued vnto
his iawes: if he were brought with his sorowes into
the dust of death: lie vppon the blasphemous spea-
ches

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ches & cursed words, which say he suffered nothing but bodilie paine. I would those which are papists amonge vs, and in their simplicitie are deceiued with the errour of manie, I would (I say) they knew the wickednes of this one point of their doctrine, that they say y^e soule of Christ suffered nothing but onelie for the bodies sake, as our soules suffer when our bodies are weake, or are sicke, or die: if God impute this their ignorance vnto them, how shall they be saued from the death of sinne and condemnation? Do they not know what the scripture saith, he bare our sinnes in his bodie, he submitted him selfe to the death of them, and by the wounds of his stripes we be healed. Did our sinnes deserue onlie a bodilie death? or did they not deserue y^e second death, which is the wrath of God, holding bodie and soule in an euerlastinge fire? and how shall they escape it, if they knowe not this death in the bodie of Christ, by whose stripes they may see them selues healed? Let them pray, and let vs pray for them, that if it be the will of God, they may soone be conuerted, & know the vnspeakable loue of our Sauour Christ, who was accursed for our sakes, & suffered for vs, not onlie y^e torments of his bodie, but the anguish of his soule, and the wrath of his father, which wounded his flesh and spirit vnto death, and would haue holden him in that condemnation for euer, if he had bene no stronger then we that deserued it. But because he was also the sonne of God, in whome the fullnesse of the Godhead dwelt bodilie, y^e eternall spirite that was within him, did lose the chains of death

1. Pet. 3. 24.

death and hell, and mightlie arose vp from the power of Satan, of which it was impossible y he should be holden: and he hath leaste those his enimies, the deuill, death, and hell, in ignominie and darknes, and hath abolished them for euer and euer: not to hurte vs anie more, world without ende. In this hope (dearlie beloued) is our delight and dwelling place, and they that know not these sufferings of Christ, our soules shall haue no pleasure in their counsels. And thus farre of the first benefite mencioned of the deathe of Christ, that he hath abolished the deuill.

The second benefite is, that wee be set at libertie, from the bondage of the feare of death: For so the apostle sayth: *And should set them free, as manye as with the feare of death, all their life long, were holden in bondage.* In these wordes, let vs now consider what bondage we were in, without Christe: and what libertie wee haue obteyned through him: without Christe, all our life is a miserable bondage: in feare and terrour of eternall condemnation, to come vpon vs, for our sinne, in the daye of death: through Christ, wee see our sinnes purged, the deuill vanquished, death and condemnation abolished, and our selues in the libertie of the children of God, to say: *Our father whiche art in heauen.* This is the differēce of estate betwene the children of God, and the children of this world. And what miserie (trow we) then do the wicked of the world liue in? there is in deede, no peace vnto the wicked, as the Lord hath sayde, when in all their life is feare and terrour: when they carrye in their

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breastes tormenting furies, to holde them daye and night, in feare of endlesse destruction. God hath don it, and no doubt they feele it, there is giuen vnto the a spirit of bondage, and of feare, in which they tremble at their owne estate: they are the children of the handmayde Agar, borne in the bondage of her wombe, and dwell in the defart, and are in mount Sinaie, where is the burning fire, and blacknes, and darknes, and tempest, and sound of trumpet at which they tremble: for they are without Christ, and therefore must needs be in bondage, and in the feare of death all their life. But thou wilt say: y^e wicked prosper and reioyce in their dayes, they are bound in no such bondage, nor feare noe such feare. Thou canst not tell, nor thou knowest not the heart of a wicked man, how so euer hee boast in his substance, and hath peace in his riches: peraduenture there is a bitter remembrance of death within him.

When Pharoah the proud tyrant, had hardened his heart, and bosted exceedingly against y^e people of Israel: yet he sawe noe sooner, the death of the firste borne, but he feared & trembled, as the leaues in the wildernes: and I remember, Salomon sayeth: there is in deede, a way that a man thinketh streight and pleasant, when the issues of it, leade vnto death: but what pleasure is that, and what delight? Salomon addeth, euen in that laughing y^e heart is sorrowfull: and that mirth doth end in heauines: they do indeede strengthen them selues, & striue merueilously, to cast out feare, sometime with one pastime, sometime with an other: but if they could cast it out

Ro. 8. 15.
2. Tim. 1. 7.

Gal. 4. 25.

Hebr. 12. 18.

Exod. 12. 31.

Pro. 14. 13.

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as out of a cannon, yet woulde it euermore retorne
again and vexeth their heart, that so flieth from it.
Balaam would faine haue comforted him selfe, with
riches and honour, which he loued so much: yet was
he not without feare, but at the last it brake out and
he spake: Let my soule die the death of y^e righteous, Num. 23. 28
and let my latter end be like vnto theirs. So I beleue
it is with all these men, of reprobate mindes, that
stoare vp violence and robberie in their palaces, that
fill their tables with drunkennes, their bodies with
vncleanesse, their mouthes with blasphemie: they
know it, I thinke, and euen as Iosua sayd, with all Ios. 23. 14
their hearts, and with all their soules, they know it,
y^e the righteous mans life is better then theirs: they
know that a groat wel gotten, is better then a pound
stolen: that sobrietie, is better then riotousnesse:
that the chaste bodie, is more blessed then the adul-
terous flesh: that the mouth that praiseth God, gi-
ueth a sweeter sounde, then all their wicked talke:
and if they do know this, would they neuer so faine
seare off their cōscience as with a glowing yron, yet
sometime it awaketh them as out of a slepe, & they
see a fearefull sight of death and bondage: so that, let
vs not freat our selues, because of the wicked, nor be
enuious at their prosperitie: for neither their house,
nor lande, nor hidden treasure, can either take from
their bodies their quarter agues, nor this care from
their minde, that they should not feare at the re-
membrance of their sinne: and if there be anie that
feareth least, in whome the stronge man so pos-
sesseth al, that the things he hath seme to be in peace:

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yet

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Phil. 1. 23.

Ro. 7. 24.

yet for all that he is neuer the better, no more then the stalled ox is the better, because he knoweth not that he is taken out to go to the slaughter house: but a soudeine death shal haue the greater feare: and therefore (dearlie beloued) seeing their condition, though we makey best of it, it is yet extreme euil: let not our lott be with theirs, but with the righteous, of whom the Apostle saith, that they are set free from the bondage of the feare of death. But you wil say, where is this fredome, for the righteous man is yet a feard to die: not euerie one: for Paule sayd, I desier to be dissolved & be with Christ: & no doubt God hath so reuealed their hope to manie sainctes, that they despise the graue and death: how be it, I graunt this is rare: and it is naturall to all, to be loth to lay downe this earthlie tabernacle, notwithstanding we are free from this bondage to feare at it, as though we had no hope. And though we die in bodie, yet we are free from eternall death, and no feare of it shall ouercome vs: so this is our blessing, not that we shall not die: but that we shall not be holden in death, and not that we shall not feare, but that we shal not be ouercome with feare: & he is a true christian mā that neither refuseth to die: nor yet fainteth for anie feare of death: for why should I repine to giue this bodie to death: I must needes die, because my bodie is full of sinne: and I wil willinglie die, that I may be deliuered from this bodie, subiecte vnto sinne: I must needes die, because I am full of corruption which must be changed: and I will willinglie die, because I would put on incorruption, that I might see God:

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I must needes die, because I beare the image of an
earthlie man: and I will willinglie die, that I may
be like the heauenlie man Iesus Christ: I must
needes die, because so is Gods ordinance: and I will
willinglie die, that I may shew mine obedience to
his wil: for these causes I submitt my selfe to the de-
cree of God, who hath appointed for al men once to
die, and I am either not at all afeard of it, or the feare
of it is not much: for I know the sting of it is gone,
the victorie of it is lost, the curse of it is taken away,
that which remaineth is onlie profitable for vs: for
it shall bring an end of all our labours, and giue vs
vp into the hands of Iesu Christ. Thus it is now ac-
complished, that heere is spoken: that Christ hath
set vs free from the bondage of the feare of death:
which (dearelie beloued) if we will learne & know,
assuredlie it wil worke great increase of grace, it wil
chaunge our minds more then we are ware of, and
when we are wise harted to see in deede, no doubt
we shalbe as bolde as Paule, and say vnfeinedly: we
desire to be dissolued, and be with Christ.

Heb. 9. 17.

1. Cor. 15. 36

Gal. 3. 13.

1. Co. 3. 22.

Ro. 14. 7

It foloweth nowe in the 16. verse: *For he tooke not
at all vpon him the Angels, but he tooke vpon him the seede
of Abraham.* These wordes are a further declaration
of that he saide: he tooke parte of fleshe and bloude,
euen as other children. This he maketh plaine thus:
hee tooke not (I say) any nature of Angels, but he
tooke the nature of Abraham, and was of his seede:
naming Abraham, both in respect of the promi-
ses, which were first made personally to him: & be-
cause by his name, there was more weight to per-

N.iiii.

suade

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suade the Iewes that he was their Messias, and by example the doctrine is more plaine, and in deede it is verie plaine: as other childre tooke flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude all this, of these words of the prophet, *beholde me and my children*, what may we conclude, and how boldlie of the words of Mathew: *Abraham begat Isak, Isak begate Iacob, Iacob begate Iudas*, and so foorth, till he came to the virgin Marie, of whom Christ was borne: how faithfullie may we beleue it, that he was borne a man as other children were? and howe boldlie may wee detest all the maddnesse of Martion, Maniche, Nestorius, Eutichus, Apelles, Apollinaris, Ennomius, Cerdo, Valentinus, *the Pope him selfe*: and all their disciples, who haue so manie wayes denied the true humanitie of Christ.

It foloweth in the seuenteenth verse: *Wherefore in all things it became him to be made like vnto his brethren*, that he might bee a mercifull and faithfull highe Priest in things concerninge God, that he might make reconciliation for the sinnes of the people. In these woords the Apostle sheweth an other necessarie cause, why our Saviour Christ was man: that by experience of our infirmities, he might be mercifull, and faithfull to worke the reconciliation betweene God and vs: and so concludeth this disputation of his humanitie, applyinge it now vnto his priesthod, as before particularlie he had done to his kingdome, and prophetic.

These words: *he ought in all things to be like vnto his brethren*:

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brethren: which are repeated againe ca. 4. 15. they are to be marked of vs, that we see how expresse still the Apostle vrgeth, that Christ is a verie naturall man, altogether as we be, except sinne: like nature, y same flesh, like affections, the same soule, like properties of bodie, the same hunger, thirst, & other desires.

And as he is now, so we shalbe, our bodies glorified as his: nor his no more infinit or in many places Phil. 3. 21. then ours shalbe: and thus it was necessarie it should be, that he might be a faithfull high priest, to reconcile vs, euen vs, bodie and soule, vnto God his father.

It foloweth in the 18. verse: *for in that he suffered, when him selfe was tempted, he is able to succour those that are also tempted.* These wordes shew the cause of the former saying, why our sauour beeing made man, was so much the more meete to be a faithful mediatur vnto vs toward God: for beeing man, and him selfe tempted, he fealt our infirmities, and had the more compassio toward vs. Other things we haue to note in the 17. and 18. verse, which the next time we will more speake of. Now let vs pray, &c.



THE

The twelfth Lecture, more

vpon the two last verses, and vpon

the first verse of the thirde

Chapter.

17 Wherefore, in all things, it behoued him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was tempted, he is able, so succour them that are tempted.

CHAP. III.

1 Therefore, holie brethren, partakers of the heauenly vocation, consider the Apostle & high priest of our profession, Christ Iesus.



THE Apostle, as I saide, shewed in these last verses, what profite is vnto vs, in that Christ became man: for so he was made a mercifull and faithfull high Priest. The meanes of this faithfulness was,

for that he hauing experience of our temptation, had the more compasfion on vs, to deliuer vs.

How dangerous a thing it is to denye that Christ

Here we are first taught, that Christ became a faithfull high Priest for vs, because he was man like vnto vs: so that, who soeuer denieth our Saniour Christ to haue a naturall bodie like vnto ours, he also denieth that he is either a mercifull, or faithfull media-

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Cap. 3.

mediatour for vs: for so it pleased God to instruct ^{both a na-}
him according to his manhood, that by experience ^{turall bo-}
and feeling, he should learne to haue pitie on others: ^{die like}
he calleth him mercifull, in respect of the affection ^{vnto ours.}
of his minde, which was full of compasfion toward
vs: hee is called faithfull, in respect of his constan-
cie, who would ueuer leaue vs, till he had brought
vs into eternall life. In all this, we must learne how
to do good vnto our brother in affliction: and these
two things in our Sauour Christ, we must care-
fully keepe, if we wil be righteous after his simili-
tude. We must ioyne vnto all our doing, a loue and
compasfion to our brother in his want, and a con-
stancie in well deseruing, that our loue be not wea-
ried with paine and labour: for without loue, what
soeuer I do, it is nothing: no, not though I gaue, as
Saint Paule saith, all the goods I haue vnto the ^{1. Co. 13. 4}
poore. And, I pray you, is not this the law of God:
Loue thy brother as thy selfe: wherein all our due-
tie is taught vs betweene man and man: what then
though I do no murther, or steale not, or speake
not euil, though I helpe the safetie of my brothers
life, though I mainteine his estate, though I
bring him increase of goods, though I care for the
puritie of his bodie, though I mainteine his good
name: except I haue in all this an inwarde loue and
affectiō to do it to him, with such a hart, as I would
haue another do the like to mee: and to be greeued
with all his hurte, as though I my selfe susteined it:
except (I say) some measure of this loue and com-
pasfio be in my doing, my doing hath none accōpt
in

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in the sight of God. Marke this (dearelie beloued) and teach it your children: and I would our fathers knew it well, that boast so much of the good works of the old world. There is no good worke vnder the sunne, but that which is done in loue, and compassion of minde: and were their works such whereof they brag? when they gaue the rich altar clothes, and vestimentes, the costlie hangings for their chancels, their belles, their gilded crosses: when they carued curious images, and clothed the with goldsmithes worke: when they builded chapels and chanteries: when they went farre on their knees, gaue riche gifts vnto shrynes: in all these works so much magnified, where was mercie? what loue, what compassion was there in the? they pytied not (I am sure) the pouertie of lime & stones, to cloth the so gorgeously: nor they pytied not y priest in his furred gown, to put vpo him a coape of great price: & for all men in y worlde, let him speake y euer was y better for it. Whose body was y warmer for y costly clothing of y church walls? whose house was y lighter for y torches & candels about y altar? whose head aked y lesse for y goodlie garland of an image? or if there were in all this, no profite to my brother, no loue, no compassion of the thing to which I gaue a gifte, how could these be good works, y had no goodnes in the? for I thinke, there is no man so vaine y will thinke he did these things vnto god: y were vnspeakable blindnes, to think, y with the gifts of golde and siluer I could please god: he gaue no gold nor siluer for our raunso, nor he wil take none for recompence of our sinnes.

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The prophet plainlie saith, all my goods ^{psa. 16. 2.} can bring nothing vnto the, O Lord: & how doth the Lord him selfe reiect such vaine thoughts of our harts, when he saith: if I be hungrie I wil nottel thee: & such other like speeches in the fiftie psalme, commaunding expresse, if we will do good with meate, drinke, cloth, gold, siluer, &c. bestowe it vpon the needie brethren: for God taketh no such gifts at our hands: And therefore (dearie beloued) all these good works of which you haue heard such boasting, before God they are as nothing, and there is no goodnes in the: for neither is there anie mercie in such doings, and without it, it is impossible to please God in thy doinge. And thus we see their works, euen their greatest woorks, and of supererogation, when you haue weyed them well, they are found lighter then straw. And their works of dignitie next vnto these, they are of the same sort, of no value, as light as vanitie it selfe. Such are their penurie or grote dole, when the man is dead, that his executours vse to giue for his soule. Was there euer folie like vnto this? No work is good without loue & cōpassion of mine owne flesh: yet then is the worke done for me, when my flesh is without sense, and when there is no compassion or feeling left within mee? But God is iust, and for so fruitlesse a worke, he gaue a helpelesse rewarde: they bestowed a verie ydle liberalitie, and God recompenced it with verie ydle thanks, that for their benefite the foolish people should say, Lord haue mercie on his soule: for whome I thinke they prayed not all the daies of his life, when the accepta- ^{2. Cor. 8. 2} ble

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ble time was, and the day of health, as Sainct Paule saith, in which they might haue ben heard. But god at the last hath visited vs, & this vanitie is scattered away: I woud y remembrance of it were gone with it.

An other propertie is here attributed to Christ, that he was faithful, that is, constant, and vn moueable in his loue, til he had finished our reconciliation: a lesson vnto vs, that loue shoulde not faint within vs, nor we be wearie with the labour and trauel of it: for true it is, loue is not an idle affection, to say, I would he were well, or God helpe him: but loue is painefull to helpe in time of neede, and well willing, that no paine can wearie it. So S. Paule saith: eternal life is giuen to the whiche looke for it, in continuance of wel doing: & in another place, he biddeth not be wearie of well doing: for we shal reap y fruit of it, and not be wearie: a thing (dearly beloued) confessed of al men, yea, the verie Gētiles knew it, that al my wel doing is nothing worth, if at last I would leaue my brother in miserie, and not help him still: but it is a thing practised of very fewe, when I haue once or twice traueled in my brothers cause, not to be wearie, but to helpe him stil: this corruption of y world, let vs take heede of it, & correct the frowardnes of our owne nature. Tell me, I praye, if I sawe a man like to drowne in the mids of the Thamise, what if I came vnto him, and brought him nigh to the shoare, and then left him drowning by the banke side, what good did I to him? sute no more then he that looked on, and let him alone in the middes: only I made him languish with a yaine hope, whereby
his

Ro. 2.7.

Gal. 6.9.

his death was the bitterer. And tel me thou fainting wearie friend: if Christ should haue done so with thee, how great had bene thy miserie: if he had endured for thee the paine of his birth, the trauel of his life, the affliction of his flesh, the reproches of men, y^e tentatiōs of y^e deuil, and then had leaft thee in bōdage of death which thou couldest not escape, what hadst thou bene the better. Let vs learne then to be faithfull as he was faithfull, & endure to the end in well doing. I speake this with grieve, to see y^e world, how euery man is leaft in his righteous cause: faire words, & goodly countenances are not hard to get, but a faithfull heart to deliuer the iust out of trouble, I haue seene it in Christ: I haue not else found it in one. Yet this I am sure of, he that is faithfull in this behalfe: he is like vnto Christ, and Christ liueth in him. And thus farre of the last verses of this second Chapter.

Now let vs come to y^e third. *Therefore holy brethren partakers of the heauenly calling: consider the Apostle & high Priest of our profession Christ Iesus:* Now y^e Apostle leaueth to make any further description of the persō of Christ, wherof we haue heard, & beginneth a more particular declaration of his offices: and first, how he is our prophet, to the 14. verse of the next chapter. And let vs now learne to be fruitefull hearers: and this exhortatiō, let it make vs wise, that carefully & diligentlie we may hearken, and learne the mysterie of the lord Iesu in which we be saued: that we may haue the testimonie in our selues, that we be y^e children of the New testament.

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Therefore holie brethren &c. Let vs marke diligently euery worde, in this excellent exhortation: for they are not onely, a wise persuation, to moue vs to care and diligence, in learning: but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine taught before from the eleuenth verse, to the ende of the Chapter. He saith firste: *Therefore, or for this cause*: as if he would saye: Seing it is so with vs, seing God hath receiued vs into this grace: seing such an excellent prophet is giue vnto vs, let vs heare him. So in the first worde, he sheweth, that this exhortation, is according to his former doctrine.

Then he calleth them, holie, alluding to that hee spake in the eleuenth verse: *He that sanctifieth, and they that are sanctified are one*: to teache vs, that we be holie, that we are one with Christ, and y by his spirit sanctifying vs, we be receiued into his felowship. He calleth them *brethren*, repeating that he taught in the 11. & 12. verse, that Christ hath taken our nature, & we are euen as his brethren, feloweheires with him in the kingdome of his father: and that this is the meaning of, *brethren*, the wordes folowing declare: *partakers of the beauenly calling*: these woordes shewe what brotherhood he speaketh of: that is, a heavenly brotherhood which we haue with Christ: for Christ the sonne of God, who hath brought downe heavenly giftes, hath imparted him selfe vnto vs, & made vs felowes with him in these heavenly blessings: first revealing his fathers will, then defending vs from our enemies: and at last presenting vs fault-

There

lesse

lesse before God, abolishing the deuill and the feare of death, of which heauenlie gifts he spake in the 12. 13. 14. 15. verses: After, he addeth: *the Apostle and high priest of our profession*: In these words he teacheth, what offices he had before attributed to Christ, in y texts alledged: first that he is our prophet, calling him by the name of Apostle, that is, the messinger of God, to teach vs our profession, verse 12: then y he is our priest, to present vs before God, as verse 13. And although, as I haue often told you, his kingdome is also manifestlie proued by that is sayd afore: yet by this place I gather, that the Apostle hath especiallie and of purpose, onlie taught this, that Iesus Christ, God and man, is onlie our prophet & priest, to declare and worke our saluation, exhorting vs now to learne carefully so great a mysterie.

Now let vs consider further this exhortation, to see what profitable things we haue to learne in it: where we are first called holie brethren, we may see in these wordes, a good image of the church of Christ: brethren (as is sayd) noteth our vnitie with Christ our head, by the participation of his spirit, so the church is a people grafted into Christ, y is, made members of Christ, and sanctified with his spirite. This is our knowledge of the church, which is true and catholique: it is not in anie obseruation of time, of place, of person, but where this brotherhod is a people ioyned to the Lord Iesus, and sanctified by him, there is the church: to talke of anie places, it is great folie, Christ will not haue his church to be known by countrie or kinred, or respect of persons,

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but

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but onely by this, that they are grafted in him, and made a holie brotherhod. And here let vs learn what is true holinesse, euen to be made partakers of the holinesse that is in Christ: for he hath sanctified him selfe for vs, and is made vnto vs our sanctification of God, without whome we are fleshe & blood: the cogitations of our heart bent to euil, & all our righteousness as a defiled cloth. For if the Angels that are greater then wee in all power & excellencie, can not iustifie them selues in his sight: what can we do, as Eliphaz saith: that dwell in houses of clay, whose foundation is in the dust, & who shalbe destroyed before the moth. The Lorde hath no neede of our workes, nor they shal euer come in accompt before him: for if one man could do all that all fleshe hath euer done, yet stil he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberallitie, and all other vertues, which so abounded in some of the Gentiles, what haue they to glorie in them? nothing at all before God: except they say, as Paule witnesseth of them: when we thought our selues wise, we were verie fooles. And why was all their doing nothing worth? because they sought their righteousness in them selues, and were not of y brotherhod of Christ, to seeke all their holinesse in his person. Euen thus (dearely beloued) and none otherwise, it is with all Iusticiaries in the worlde, whether they be Gentiles, or whether they be Papists, in their righteousness they are defiled, and in their wisdom they are made foolish: if they seeke their holinesse in them selues, or iustifie the worke which

Iob. 4. 19.

which their hands haue brought forth. And let no mā be he neuer so holie, if he were as good as Paul, exempt him selfe: for Paule him selfe confesseth this with vs, that what soeuer he could do, he would account it but as dung, that he might haue the righteousness, not which was of him self, but that which was by faith in Iesus Christ, that he might be of this brotherhod, and as he saith, that he might be found in him. This is the true rule of holinesse, otherwise to talke of our grandfathers and fathers, what good workes they haue done: it is to shew forth our own ignorance in the faith of Christ. For what haue our fathers done: but Socrates, Aristides, Scipio, Fabricius, and a thousande among the Gentiles, did as much: or, if they had done neuer so much, if they had giuen all their goods to the poore, and their bodie to the fire, what then? except they had bene brethren with Iesu Christ, one with him, & sought for their righteousness by faith in him, they had no holinesse in them. And I marueile how this beeing so plaine, so many yet can be deceiued; to loue still that idolatrous nation, which teacheth them to glorie in their owne workes: and let no man thinke we flander them, or that they giue not this glorie to their owne workes: for their owne wordes testify against them: they haue named it distinctly, *Opus operatum*, a work wrought of it selfe, without grace, without Christ, without faith, *Opus operatum*, y thing done, it is meritorious: did euer Pagan attribute more to them selues, then we may boldly conclude against the, & our saviour Christ shalbe our warrat:

Phil. 3.

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they attend of God, because they seeke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse to be in this brotherhood, as we be one with Christ, and Christ with vs, whome God hath giuen a sanctification vnto vs.

In that we are saide, *to be partakers of the heavenly calling*: we must consider, what is the honour offered vnto vs, and that we be not dull of hearing, when such a blessed sound is brought vnto our eares: if we were called to vile things, we might stop our eares: but hauing a heavenly calling, they be, and let them be, excuselesse, that despise it. It was a vsuall persuation with S. Paule, to put the churches in minde of their calling they had of God, to stirre the vp the more willingly to follow it. *I beseech you brethren* (saith he to the Ephesians) *walk worthy of your calling, in which you are called.* And of him selfe he testifieth to the Philippians, that his continuall traueile was, to be carried to the price of his high calling of God, which was in Christ Iesu: so let vs also be inflamed with the loue of our calling, to followe it, lest it come vpon vs also, which was spoken in the Prophets: See you despisers, and maruell, & vanish away: for I will worke a worke in your dayes, a worke which you will not beleeue, though a man shoulde tell it you. We haue not to deale, as our fathers had, with men that preache lies, and are learned to tell tales, and happie had they beene, if they had reiected them: but the sonne of god is come vnto vs, and hath called vs with a heavenly calling, and yet againe his voice hath shaken, not the earth only,

but

Eph. 4. 1.

Phil. 3. 14.

Ag. 13. 40.

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but also Heauen: and howe muche think you were it better for vs, that wee were againe in the darke dayes, and blacknesse of our olde superstition, then thus openly to heare the Gospell, and litle or nothing to giue heede vnto it? But this is a case almost desperate, & when we speake, we are almost without hope. We haue so many yeres despised this heauenly calling: and lewde men, lewde I may wel call them, though some be riche and some be high, who take such libertie, by reason of their riches, & titles, that they dare openly blasphem the Gospell, and contemne our church and congregations, and no man is to controll them: for this cause, for my parte, I am nigh perswaded, that God will cut off this generation, whome he hath loued, and raise vp another, which yet he will blesse more, and they shall bring a discipline into his church, which shall stoppe the mouthes of these mightie giants, which thinke by their strength, to do what they will. But I leaue this to the Lord, who doth regard it.

Where Christ is saide here, to be the Apostle & high priest of our profession: we must learne this: that we that be Christians professe no other teacher, nor no other Sauour: but this is all we belecue, and all we speake, that Christ is bothe our wisdom & our iustification: his worde is ours, his doctrine is ours, his wisdom is ours, we professe not one iot, or one title wherof he hath not bene an Apostle vnto vs: and who soeuer he be, that teacheth vs other things, then what Christ hath taught vs all, he is not of our profession, nor of our brotherhod: and more

O.iii.

then

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then this, we are sure he teacheth nothing but vaine illusions & immaginations of men: for all treasures of wisdom and true knowledge, are hid in Christ. And seinge it hath pleased him to be our Apostle, who is the sonne of God, y^e brightnes of his glorie, y^e ingrauen forme of his substance, y^e heire of al things, the maker of heauen & earth, farre greater then Angels: how vnthankfull be we, if his doctrine be not our profession, nay, how mad be we, if we will change him either for any other, or else for al other. What so euer glorious names they bringe of fathers, doctours, counsels, and such like boasting words, we neither knowe them, nor their names: if they be ministers of Christ vnto vs, there seete are bewtifull, and their names are honorable: if they be their owne ministers, we know them not, nor all their glorie: if they say, they be doctours, we may well say againe, they are but Phariseis that will be called Rabbie. We haue no doctour but one, and that is Christ, & he is the Apostle of our professiō.

Now, where the Apostle calleth Christ the high priest of our profession, as we haue learned before, if he be our Apostle, we haue no other teacher: so we learne here, if he be the priest of our profession, no part nor parcell of the office of his priesthod, we may giue to another, but professe it clearlie, that he is our priest alone. And as the priest is ordeined, to make sacrifice for sinne, and to be a mediatur betweene God and man: so all this worke we must leaue wholie vnto him, knowe no other, receiue no other, professe no other, vppon whome we will lay this reconciliation, to purge our sinnes, and to bring

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vs vnto God, but Christ alone: for he is the priest of our profession, he hath washed vs from our sinnes, he hath ioyned vs vnto God, let him haue all the praise of this saluation. Let vs call all the world into a reckoning, who soeuer they be, popes, prelates, abbats, monks, friers, heremites, ankers, their indulgences, their pardons, their blessings, their orders, their garments, their vowes, accōpt all their works, prayers, fastings, meditations, pouertie, nakednesse, & al the chaſticeings of their bodies: if in al this laid on a heape, thou seekest to counterpeise but the least iot of thy sinne, thou makest thy self thy priest, and art an hypocrite or an hypocrits disciple, & hast denyed Christ to be the priest of thy profession: for if he be thy priest, he is thy priest alone, purging all & euery one of thy sinnes, & hath neither fellowe, nor helper in his worke: but as he hath saide, so he hath done: and he hath troden alone the wine presse of the wrathe of God: beware therefore (dearely beloued) of suche doctours and of such doctrine, which in the question of forgiuenesse of sinnes, carrie away your senses to any man, or woorke of mans hande: for it is but subtiltie to make you blinde, that Christe shoulde not be the prieste of your profession. And as it is thus in the purging of our sinnes, so in being mediatour betweene God & vs, to offer vp our workes, our prayers, and vs our selues, faultlesse before his father, there is no other but he alone: for if al angels would present our prayers, yet they could not: our thoughts are so euill, & our wordes so vncleane, that the angels of God can not make them righteous in his sight.

O. iiii.

But

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But if Christ giue vnto vs his spirite, to minister sighes in our harts: and in his owne righteousnes in whose mouth was no deceite, will sanctifie our prayers, which are of polluted lipps: then we haue a free entrance vnto the throne of grace: for he hath sanctified him selfe for vs, and what so euer we aske in his name, we shall obtaine: for thus neither our prayers are of vs, but they are of the spirite of God, neither are they presented from vs, but from him who is our mediatur, and giueth them his owne righteousnesse to make them accepted: and thus in his holie and vnsearchable wisedome, finding a meanes to sanctifie with his holines all that is ours, euen vs our selues also he hath sanctified in him selfe, and giuen vs the righteousnes of his humanitie, to be righteousnesse vnto our flesh, and so presenteth vs vnblamable vnto his father. Thus Christ is the priest of our profession, and in all Christianitie there is no other. It greueth me heere, to see the subtiltie of some, who with coloured words deceiue the hartes of manie that are not euill. When they would pull this profession out of our mouth, they speake not in plaine words, to byd vs denie that Christ is our priest, for then we would hate them: therfore to keepe their credit, and yet to worke their mischise, they stammer in their tounge, that y simple should not perceiue them, and they say, a mediator, which is one part of his priesthod, is of two sorts, one is of redemption, and so is Christ alone: another of intercession, and so are all the saints and Angels. Thus they stoppe the mouthes of ignorant
men,

men, and then with a harlots forehead, boast in their lies. But when you meet these Rabbines, and Apostles of their owne profession, aske of them what they meane by a mediatour of intercession: they may as well say, an intercessour of mediation, for both are one: and it is as y^e Logicians cal it, a meere nugation: For where there is one mediatour betweene God and man, the man Iesus Christ, it is his office to redeeme vs from sinne, and to make intercession to God for vs: & they rob him of this last part of his honour, who make you beleue, it is a seuerall thing belonging to another: as by example we may make this more plaine. It is the office of a kinge to rule ouer bodie and goods, in which cause God commaundeth our obedience: now a froward person, that would denie to pay his tribute, shal say, a King is of two sortes, one ouer the bodie, another ouer goodes: my bodie I graunt to any lawfull seruice, as due to our King: but our King is not onely the King of our goodes, and I will bestowe mine otherwise. Do you not see what folie is in this? because God hath submitted to Kinges, two things, bodie and goods, therefore, to say, there be two sortes of Kinges: Euen so, God hath made a mediatour, both to redeeme vs, and to present vs vnto God: and they blinde your eyes, and tell you, there be two sortes of mediators. Surely, euen with as good reason they might saye: because a man hath bodie & soule, there be two sortes of men, one of a bodie, another of a soule: but to let such deceiuers goe, let vs confesse a better faith, and acknow-

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ledge that Christ is the one, and whole priest, of our profession.

Our profes-
sion.

And here let vs not forget this, y^e our religion, our, faith, our hope, is called our profession: so he calleth it againe in the 4. chapter, verse. 14: and againe in the 10. chapter, the confession of our hope: wherby we learne, except we professe it, it is no religion, no hope, no faith.

2. Co. 4. 13.

Ro. 10. 10.

1. Ioh. 4. 15

The prophet saith: *I haue beleued, therefore I haue spoken:* and saint Paul maketh this common to vs all: we haue also beleued, and therefore haue we spoken: and saint Paule saith to the Romaines, as in hart we beleue vnto righteousness, so in mouth we cōfesse vnto saluation: and Saint Iohn saith, who soeuer shall openlie professe that Iesus is the sonne of God, God dwelleth in him and he in God. And who soeuer he be, that for anie feare of man, or for anie cause, maketh it not knowen, that thus he beleueth, or will not professe his faith, the scripture testifieth against the thoughts of his hart, and saith plainlie: he loueth the glorie of man more then the glorie of God. Let vs not be guiltie of so great sinne: for this cause the calling of y^e Gentiles was so greatlie magnified, because the name of God should be great frō one ende of the earth to the other: how do we hold our peace, if we be called in this couenant: and not onlie so, but what creature is there, which in his dumbe nature, sheweth not out the praise of his Creatour? The heauens declare the glorie of God and the firmament sheweth his handie woorke: how should then man, of whom God hath byn es,
pecially

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specialy mindful, tye his tounge, so excellent a member of his bodie, & not with it speake foorth y^e praise of God, and make the worlde his witnes what faith he hath in Christe: but of this I spake before in the eleuenth lecture, and vpon the twelfth verse. Now let vs pray &c.

The thirteenth Lecture, vpon the

2. 3. 4. 5. & 6. verses, to these wordes:

Whose house &c.

- 2 *Who was faithfull to him that hath appointed him, euen as Moses was in all his house.*
- 3 *For this man is counted worthie of more glorie then Moses, in as much as he which hath builded the house, hath more honour then the house.*
- 4 *For euery house is buylded of some man, and he that hath buylt al things, is God.*
- 5 *Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the thinges which should be spoken after.*
- 6 *But Christ is as the Sonne, ouer his owne house. &c.*



tolde you, the apostle in this chapter, beginneth a speciall discourse of the prophecie of Christ: first (as you haue heard) making an earnest exhortation, for vs to hearken vnto him.

Now

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Nowe, he goeth forward, and teacheth what maner of prophet Christ is, and how we ought to accompt him. First, that he was ordeined of God: next, that he was faithfull in his calling, for he saith: *He was faithfull to him that appointed him:* for in that the sonne of god was as we haue heard, thus made man, this was gods appointement, to make him our prophet: and in that he was appointed of God, he is set forth with his warrant, that he did not glorifie himselfe to be our prophet, but his father gaue him this honour, by his glorious voice sounding out of the clowde: *This is my beloued sonne in whome I am well pleased: heare him:* and let vs take heede, not to refuse, or despise him, that is thus sent of God, and speaketh from Heauen, least we should be found to striue against God. And here, that it is saide: *God appointed him:* we see the roote and founteine of this loue, that Christ should come a sauiour among vs. It was not onely in the person of the sonne, who gaue his life for his sheepe: but it was also in the person of y father, who so loued the world, that he gaue his onely begotten sonne, that euery one which beleeueth, should not perish, but haue life euerlasting. So that we know as the worke & instrumēt of our saluatiō is in Iesu Christ, God & man, who was crucified for our sinnes: so the first cause is in God the father, who according to his owne purpose and will, hath predestinated vs in Christ, before the foundations of the worlde were laide, that we shoulde be vessels of honour, to set foorth the praise of his glorie, who had had mercie vpon vs.

And

Christ ordeined of God to be our Prophet.

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And as we must giue vnto our sauiour Christ, the glorie of our redemption, in the sacrifice of his bodie, or else we denie him to be the sonne of God: so we must giue vnto the father, the praise of his mercie, that hath free lie. loued vs, and predestinated vs eternallie vnto life, or else we denie that he is the father of our Lord Iesu Christ: for as this is our profession, that Christ hath done the deede: so this is our profession, that God the father hath appointed him vnto it. And as the Apostle speaketh here, that God appointed him to be our Prophet: so our Saviour Christ euer acknowledgeth, that he was sent of his father.

The seconde thing here witnessed of Christ, & in which we are assured he is our onely prophet, & we are prouoked to harken vnto him, is: *That he was faithfull in all the house of God.* This faithfulness is truth and integritie in discharge of this office committed to him, wherein he set all his care and industrie, that he might be found fauldelesse, that like as he was sent of God to be a prophet to reueale his will: so he did faithfully perfourme it, teaching onely doctrine & ordinances of his father: as in many places Christ testifieth this faith in his doing: *My doctrine, saith he, is not mine, but his that sent me.* Again: *I do nothing of my selfe, but as my father hath taught mee, so I speake.* And again: *The wordes that thou hast giuen me, I haue giuen the.* How diligently then ought we to heare such a prophet, as hath so faithfully spoken: And here we haue all, a verie good lesson taught vs, in the person of Christ, to what calling so euer we be called of God,

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in y^e same let vs be faithfull: if we be preachers, faithfull preachers: if we be princes, faithfull princes: if we be Iudges, faithfull iudges: if we be treasurers, faithfull treasurers: if we be merchantes, faithfull merchantes: what so euer we be, faithfullnes must be our praise: for as Saint Paule requireth of all: *he that hath an office let him be diligent in his office: so he giueth this as the praise of all diligence.* It is required of euerie dispenser that he be found faithfull: and euerie vnfaithfull seruant shalbe condemned in his worke, in the day that his accompt is called for: for he that hath been vnfaithful in things of this life, which are fraile and fewe: how can he think there shall euer be committed vnto him eternall things, and infinite in number.

Ro. 13.

1. Cor. 4.2.

An accompt of our offices is to be made to God.

And we must heere also marke, that it is sayd of Christ, he was faithfull to him that called him: that is, to God: for vnto God we must make our accompt of euerie worke.

1. Pet.

It is true that Kinges make theire vnder officers, but the offices are all of God: Kinges serue to appoint the persons, in this ministerie of man: but God alone appointeth them theire woorkes, which is the ministerie of his iustice, and y^e safetie of his people, of which he also will aske an accompte, and before him we do all that we doe. When Iosaphat King of Iudah appointed his Iudges and officers, he giueth them this charge: *Remember that nowa you execute not the iudgments of man but of the lord: therefore in euerie office, thou bearest the image of God, and nothinge must make thee breake the righteousnesse of*

2. Cro. 19.6.

of it: not thy profite, not thy pleasure, not thy kinf-
man, not thy friend, not thy father, not thy kinge:
for if thou do, thou hast sinned, and thy sinne will
finde thee out in the day, in which shalbe saide: come
giue accompt of thy stewardshipe. The prince may
set thee in the seate of Iustice, but the prince must
not make thee peruert Iustice: he may giue thee an
office, but he can not giue thee thy *Quæritus est*, for
the vnfaithfullnesse of thine office: if magistrates
& officers knew this they would not so ambitious-
lie sue, as they do, & when they had obtained they
would be more faithfull then they are: but this is a
desperate disease, and for me let it grow til it be rot-
tennes in their bones: I speake not in hope of anie
amendment, but I beare witnes of their sinne against
the day of vengeance. Further I say nothing, they
haue made their gaine their God, and with the idoll
to which they are ioyned, let them alone: in this
matter of faithfullnes, which we haue in hande, let
vs learne this: that as it is necessarie in all, so it is es-
peciallie necessarie in the minister: and to the ende
that we may all learne what is the faithfullnes of a
minister, let vs see what was in Christ, whose faith
is the example for all to folowe.

It foloweth: *he was faithfull as Moses in all his house:*
What was the faithfullnes commended in Moses?
that he did in euerie point, according to that which
God had commaunded, and pretermitted no-
thing of all that the Lorde had sayde. This was
then the faithfullnesse of Christ, to doe nothing
but at the will of his father: and this Sainct Iohn
witnesseth

*Exod. 39. 43
Num. 30. 1.*

*The faith
fullnesse
of a true
minister.*

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witnesseth expressely in many places, that Christ did, and saide, all things, according to the word and will of his father.

2. Cor. 3. 17.

2. Cor. 4. 2.

And thus Sainct Paule, when he would shewe the faithfulness of him selfe and his felowes, he saith: he maketh no merchandise of the worde of God, nor mingleth it, as vinteners do their wine, but speaketh as from God him self. And in another place, he saith: he doth not mingle deceit with the worde of God. Now, the worde it selfe is called by Sainct Peter, the milke that is without all deceit, shewing, whatsoeuer is else of man, it is falshod, and no sweete nourishment of life in it: therefore he that is faithful, speaketh onely the wordes of Christ, as S. Paule saith, in cleare and manifest declaration of trueth. And expressely in plaine woordes this is taught vs by Paule, in the first Epistle to the Thessalonians, saying: our exhortation was not by craftinesse, nor by deceit, nor by vncleanesse: but as God allowed of vs to commit his Gospell vnto vs, so we speake: not as studying to please men, but to please God, who tryeth our heartes: neither euer did wee either flatter you (as you know) nor sought subtile meanes to winne ought vnto our selues (as God is our witnesse.) Here is the image of this faithfull minister, like vnto Christ, one that preacheth nothing but the worde of God, nor for any cause, but for Gods glorie. How many ministers knowe this, the Lorde alone can tell: but howe fewe follow it, all wee this day are witnesses. And I may almoste say here, as I saide afore of officers: I speake not
for

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for anie hope I see of amends: for I assure you, it is almost with vs in the ministerie as it was in Esaies time with the people of Israel: *The whole head is sick & the whole hart is heauie, from the sole of the foote, to the crown of the head, there is nothing whole therein, but woundes and swellinges and sores full of corruption:* from the priestes of the highest chaires, to the beggerlie curats of the countrie, a general neglecte is of this faithful teaching of Gods people.

The other & greatest part of vnfaithfullnesse, is, when we corrupt and defile the worde of God committed vnto vs, to mingle it with our owne deuices, & bring it into small accompt, that we might magnifie our owne traditiōs: this vnfaithfulnes we pray day and night, that the Lorde woulde keepe it from vs, and we exhort you, in the name of the Lorde, receiue the worde ingrafted in you, which can saue your soules, and receiue the immortall seale which is the word of the liuing God by which you may be regenerate, and wherein you haue the power of God to saluation, through a pure faith: and haue no trust in man, for euery man is a liar. This faithfulnesse, by the grace of God, we bring vnto you, and beseech you to abide vppon the foundation of the Apostles and Prophetes: but of this faith, what one iot or title is leaft vnto our aduersaries? Zimrie was as faithful vnto Elahor, or Hazaell to Benhadad, as they haue ben faithfull to the Lord Iesu, in this behalfe: for what is it else but to be guilty of the death of Christ, to pollute as they haue done, his Testament, which was confirmed in his blood: what is it but to bringe him

Esa. 1. 6.

Ier. 1. 21.

1. Pet. 1. 23

Rom. 1. 16.
Ephes. 2. 20.

1. Re. 16. 10

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Dent. 30.12
Rom. 10.6.

him downe againe from heauen, or to raise him vp againe from the deade, to take awaye from vs the worde of faith printed in our hartes, by the preachinge of his gospell, and to sende vs to Rome to inquire of our religion? Surelie (dearely beloued) I tell you true, and yet not I but Paule, nor Paule but Christ, that he y^e sendeth vs beyond the seas, to learn our faith, when we haue the word of God at home; he is an vnfaithfull creature, adulterating the word of God, and as one that would pull Christe againe downe from heauen: and all the Decrees, and Decretalles, and Constitutions of the church of Rome, which they haue ioyned to Gods word, and tel you, you muste needes belecue them, they are the verie fornications of the whore of Babylon, and haue nothing but filthinesse in them: and if any doubt of it, let him consider what hath bin saide. This was the faithfullnes of our Sauour Christe, to speake onely the woordes whiche his father had commaunded him to speak. This was the faithfulness of Christs Apostles, to preache onely, what our Sauour Christ had taught the. This is our faithfulness, to beleue according to the preachinge of the Apostles, and to be built vpon their foundation: not the pope, who hath exalted him selfe, and cometh with his dispensations against god the father, against his sonne Christe, against his Apostles, and maketh lawes of his owne, what a periured and faithlesse creature is he? And thus farre of the ministers faithfullnesse.

Now, more touching this cōparison here made betweene Christ and Moses, there is no doubt but y^e Apost-

Apostle vseth it the more to ioyne the Hebrues vnto Christe: for howe they accompted of Moses he knewe well, and what so euer was spoken of him, they did willingly apply them selues to marke it, & learn it, & his praise did winne their affections to be more equallie bent to learne Christ. Taking this occasion, he beginneth his cōparison, makeing this as common both to Christe and Moses: that either of them ruled in the house of god, and either of them was faithfull in his charge: but yet so, as Christ was much more honourable, & therefore to be of vs acknowledged our only prophet. The place here alledged, y^e Moses was faithfull, is written in the twelfth of Numbers, where god giueth him this testimonie, and therefore maketh it a warrant, that god had chosen him aboue all other prophetes, to whome he woulde more clearely and fully reueale his will: and therefore, none in all the children of Israell, not Aaron, not Miriam, not any, to presume against him.

A notable place, & verie fit for the Apostles purpose: for directlie it teacheth, that likewise Christe, who of all other was most faithfull, was also moste glorified of his father, to be a prophet aboue all prophetes: and where he saith, *that Moses was faithfull in all his house*: that is, in all the people of Israel, whiche was his Church, called in the scripture manie times the house of God, to shewe in howe nighe a bonde God had taken them: & that he addeth (all) it sheweth, that to euery one, Moses was ordeined of God, a prophete to reueale all the will of God,

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neither any part of it was concealed from him that he knewe it not, neither kepte secret by him that he woulde not declare it, but faithfull in all his house, whome in all things euerie one should folow: and in this was an image of Christ to come, who in al y house of God, should be absolutelie faithful aboute al other that euer were before, or after. Heere we haue two especial things to learne: Christ was faithful in al his house: if in al his house, then is there no peece of the house of God which Christ hath not built vp vnto perfection: for if any little parte or parcell of it, be leaft by Christ imperfect, then in it he was not faithfull, to finishe the woorke that God had giuen him. Our sauour Christ then if we wil receiue him with all his praise, and giue him the glorie of all his work, we must confesse he hath built a perfect house and made full all the holinesse of his sainctes, that they might be washed from all vncleanesse, and at the last be presented by him, vnto his father, a glorious church, not haueing spott, or wrinkle, or any like: for he is faithfull in all the house of God, our faith, our hope, our loue, our wisdom, our worshipping of God, our order, our gouernment, Christ hath taught vs all, and he is vnto vs all, and him alone we must set to leade vs in all our wayes: if we shoulde attribute vnto him the greates and highest mysteries, our predestination, our redemption, our iustification, our sanctification, &c. and say, in such harde points he hath instructed vs, but other things he hath leaft to be done by man: what were this but to saye, Christe was faythful in buylding the stately
roumes

*Christe is
perfect in
his woorke
of the
Churche,
& we ca
not adde
any thing
to better
it.
Ephes. 5. 17.*

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routes of his fathers house, to make the parlour, or hall, or greate chamber, but nothinge else: so, manifestly robbing Christ of his glorie, that he was not faithfull in all his house. And how are wee blinded, if we do beleue it: he that abased him selfe so lowe, that he refused not the shame and curse of the crosse, what meane we to think, he did not abase him selfe, to be with vs in our owne likenesse, and reueale vnto vs, and teach vs al the wil of God, what so euer we ought to know or do: let them goe, them selues alone, and let not vs walke in their counsel, who dare require more then Christe hath taught, or to presume to speake more then they haue learned of him: which is, to make him vnfaithfull in some part of the house.

An other thinge in this, is to be marked: if Christ were faithful in al his house, then are they no part of this house, whiche are not built vp by him: he hath not onely made all perfecte, but he hath also done it alone, and not onely he buildeth the house, but they alone are the house who are built by him: so that we, if we wil be this house, we must knowe and feele his workmanship in vs: and who soeuer knoweth him not, hee hath no place in the house of god: for the faithfulness of Christ is in euery parte of it, which faithfulness, if it haue not wrought in vs, we belong not vnto it: and thus farre of this comparison with Moses, in whiche first the apostle giueth them both their praise, that they were faithfull in all the house of God.

Now, lest the comparison shoulde seeme equall,

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or Moses shoulde be accompted as great as Christe; euen as before he hath giuen Moses his due praise, to testifie how he honoured so greate a prophete of God: so now he sheweth the greate excellencie of Christ aboue Moses, that the Iewes may also learne to honour their Messias, as it becometh them.

It foloweth: Nowe this man is counted worthie of more glorie then Moses, euen as muche as he whiche buildeth the house, hath more honour then the house: for euery house is builded of some man, but he that hath built all things, is God.

Here, in one especial point the Apostle referueth vnto Christe a singular honour aboue all other, and aboue Moses: that is, that Moses was so faythfull a ruler of the house of God, that yet he was him selfe a parte of it: but Christe is so a ruler of it, that he hath also built it him selfe. Now then, seeing the workeman is more honourable then the house, & euery parte of it, Christ is so much more honourable then Moses,

This reason, we see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstood of all: and seeing it pleaseth God, to teache vs wisdom by so base similitudes, we are so much more excuselesse if we will not learne.

Will you see the difference betweene Christe and Moses? looke vpon a house, and him that made it: when you see a faire house, who hath the praise? the stone and timber, and other matter: or else the woorkeman that built them vp together? so
is it

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is it with Christe and Moses: Moses was faithful, it is true: and so is the stone and timber good, and sound, and verie apt to abide the hewing, til you can frame it together: but what is this to compare it with the workman; be it neuer so good, it is a lump without fashion, and neuer will haue beautie in it, except the workeman set to his hand: euen so Moses, because he is fleshe and bloud, which nature our saviour Christe hath sanctified to be a vessell of the grace of God, he was an apte matter to be made, euen a beautifull portion of this house: but what is this to Christe, without whome, Moses had perished in his owne corruption, and his nature had beene lost, no peece of it to come into the house of God:

Seing then Moses is as a parte of a house, and Christ as the buylder, who hath set it vp: Moses may haue the praise, that he was set in an honourable place: but the praise is not his owne, but the workmans that set him in: if we make a comparison betweene them.

In this similitude of the Apostle, that it might be a full persuation to the Iewes, they must know certainlie, bothe that Moses is but a parte of the house, and that Christ is the buylder of it.

The first, is a thing without controuersie, that Moses was parte of the house: for howe was he else one of Gods saincts? or what comfort could he haue had of all the promises made to Israel, if his owne portion had not beene in them, by beeing one of Israel?

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The other, that Christe hath built this house, the Apostle proueth it thus: It muste needes be, that euery house must be built of some body, and therefore the howse of Israel, in whiche Moses was so faithfull, was also built by some man: it grewe not alone, noe more then timber and stones can ioyne together alone to make a house: who was it then hath built it, or who made it? who? but euen he that made all things, and that is God him selfe: if then, as we haue taught, Christ be God and the wisdom of his father, by whome all thinges were made, in heauen and in earth: and if he hath taken our nature, that in one person god and man, he might be a faithfull ruler in this house of god: then he ruleth as the builder, as the maker, so much more glorious then all other, as the builder of the house is more glorious then the house it selfe: this is the plaine meaning of the Apostle in these thirde & fourth verses. Now if it bee here obiected: onely God is the builder, therefore Christe being man, is also a parte of the house: wee graunte it, he is a part, because he is as one of vs, hath part with vs, and we with him, he our head, and we his bodie: but as he is a part, as he is man: so he is the builder, as he is god: and therefore taking mans nature into the person of the dietie, to glorifie it, with his owne glory, he in this person god & mā, is now also the builder of the house: and therefore, all other must giue him the preeminence of honour: If it be againe obiected, that Moses was also a builder, as S.

1. Cor. 3. 10. Paul calleth him self a builder & a wise builder, it is
Rom. 15. 20 true, that this name is giuen them, but onely improprie,

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perlie, as vnto the instruments by which God buildeth: for otherwise, Paul may plant & Apollo may water, but there is no growinge into the house of God, except Christ, who is God him selfe, giue increase: for he is onelie the effectuall builder. He (as the prophet Dauid saith) euen the moste high, hath stablished her: and by him al the body being coupled and knit together by euery ioynt for furniture thereof, receiueth the increase of a perfect bodie, and is made a glorious house of God. Psal. 87. 5
Ephes. 4.

It foloweth now in the fifth verse. *And Moses was faithfull in all his house, as a seruant for the testimonie of the things whiche shoulde be spoken, but Christe as the sonne is ruler of his house:*

Here is an other difference, in which our sauiour Christ farre exceedeth Moses, and that is: that Moses was in the house of god as a seruant, but Christ as the sonne. Nowe, howe much more honour the sonne hath in his fathers house, then he that is a seruant, so farre Christe is aboue Moses, and aboue all.

And in this, the Apostle needed not vse manye wordes: for the trueth in all was cleare, that Moses was a seruant: all confessed, and God calleth him oft his seruant Moses. And that Christ was the sonne, no man doubted, and y scripture giueth him plainelie the title of the sonne of god.

This was vnto the Iewes a verie plaine and a verie stronge perswasion: for though they had been alienated from this sonne of Dauid, whom the Apostle preacheth vnto them, neuer so much: yet they

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must needs confesse it, Moses was but a seruaunt, the Messias muste be the sonne: therefore he to rule in the house for euer, and Moses to giue him place.

So now, this high honour of the sonne of God, beeing giuen to this Christ crucified among them, they could not be offended at the wordes, but were wisely to consider, whether this was he they looked for or no: which by triall and searching of the scriptures, when they shoulde finde true, then Christ should haue the glorie of our redemption, which thing, the Apostle nowe so carefully goeth about.

Here, we haue al taught vs a lesson of good humilitie, and howe to knowe our selues, and what place we haue in the churche of God. Who is there among vs, dare aduaunce him selfe aboue Moses: yet Moses was but a seruaunt. Which of vs is so great, as an Apostle: yet Paule saith, we confesse our selues to be seruaunts of the churche.

2. Co. 4. 5

To the ende there shoulde be no mo maisters but Christe, it was necessarie all other shoulde be seruaunts: and to the ende he might be Lorde alone, so God ordeined it, that all his ministers shoulde be fellowes: so they are all fellowe seruaunts that are appointed of God, for the ordering of his house.

The ministers are fellowes, & Christ is onely our master and Lord.

Moses, in singlenesse of heart, was, and was called a seruaunt: Paule, a seruaunt: Peter, a seruaunt: all seruaunts for the woorke of the ministerie, to buylde vpp the bodie of the Sainctes of God: this

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is Gods ordinance from the beginning. But of late, one is risen vp, a beaste full of hypocrisie, more lowely in name then any Apostle, or prophet, and calleth him selfe a seruaunt of seruaunts: but as proude in spirite, as the whoore of Babylon, which maketh her selfe Ladie ouer Kings and Emperours.

And this deceiuer hath thus, as wee see, prophaned the Lordes Sanctuarie; and exercised tyrannie in his church: he hath driuen out the seruaunts, which laboured in paine and lowlinesse to gather together by preachinge, all the people of God; and hath set maisters in their steede, after his owne likenesse, who too too long haue nowe kept the church of Christe in bondage, and ceasse not to strue to keepe it in bondage still.

And therefore, wee ought the more earnestly to praye, that God woulde giue vnto the nource fathers, and nources of his church, that is, to Kings and Princes, wisdom to see it: and then wee shoulde haue hope, that they shoulde also finde grace to amende it: But let vs returne to the Apostle.

When he hath thus shewed, that Moses was but a seruaunt, he telleth after, wherein his seruice was, and what was his faithfulness in it.

It foloweth: *for a testimonie of the things which should after be spoken.* For this purpose, Moses was a seruaunt, and in the perfourmaunce of this duetie, Moses was faythfull: he was a seruaunte, to beare wittnesse vnto the people, of all the woordes which

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which God shoulde speake vnto them, that is, a seru-
uant faithfully declaring all the lawe of God: for
these wordes, *the thinges which shoulde after be spoken*:
though they be truly vnderstoode of the Gospell
of Christ, because in the figures of the lawe, it was
shadowed: and Moses also him self, did beare wit-
nesse of Christe: yet because here is comparison
made betweene Christ and Moses, distinctly spea-
king of bothe their callinges: therefore I rather take
these wordes of the Apostle here, onely to be spoken
of the lawe giuen by Moses: so, Moses was a seruāt
to beare witnesse of all the things which shoulde be
spoken of the Lorde. Here is the full office and
whole authoritie of a true seruauant, faithfully to do
his maisters message.

And Moses, the most renowned of all Prophets
and greatest among the people of Israel: what was
he? a seruauant, to declare vnto the people all that the
Lorde had spoken. Who is he now, will presume
aboute Moses, to speake of his owne head, ordinan-
ces and lawes, which the Lord hath not made: who
wil establish decrees of his own in the house of god?
who so euer he be, he shal carrie his iudgement: he
is not a seruauant, as Moses was: because he beareth
not witnesse onely to the words that God hath spo-
ken: but he exalteth him selfe to be a maister, and
hath a mouth that speaketh proude things, because
he presumeth in the house of God, to giue lawes &
orders of his own: for if he were a seruauant, he would
do y^e worke of a seruauant, & beare witnesse what his
maister had saide.

And

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And here by this place, we may wel expound it, y^e the apostles Paule, Iames, Peter, write the selues y^e seruants of Iesu Christ. The word it self is manifest proof, they speak nothing but the words of Christ, no decree, no cōstitutiō, no order was of their own, they were but seruants: but all was of the Lord Iesu Christ, who was their only master: & as their name giueth this testimonie vnto them, so Paule openlie affirmeth it in plaine wordes before king Agrippa, that euen to that day, he neuer witnessed any thing, neither to great nor litle, but onely that which Moses before, and al the prophets had said, should come to passe. Then let not y^e papists hereafter say, when we speak against al their vaine deuices, that they are traditions leaft by the Apostles: for as they haue not the Apostles places, but in steade of seruantes are made Lordes: so they hold no whitt of the Apostles doctrine: or if they will still auouche it, that the Apostles haue deliuered all such thinges as they teach, then they must shewe where Moses or the prophets haue foretolde it: for the Apostles were seruantes to beare witness onely of suche thinges, as God had spoken by his seruantes before them, that is, by Moses & the prophets, without whose warrant, whatsoeuer cometh, we may boldlie say, we vterlie refuse it.

It foloweth: *But Christ as the Sonne is ouer his house.* In this name sonne, he doth not onely giue preeminence to rule in y^e house, but a perpetuities to dwell in that house, and to reigne (as the scripture saith) in the house of Iacob for euer: So that, being the sonne of God, who is heire of al thinges, he ruleth in this

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this house as Lorde and gouernour, whose commandments alone doth stand. And againe, being the the sonne of God, eternallie begotten of his father: he euer did, and shall do to the end, rule and haue the souereigntie in this house: and who soeuer he be, in this house, shal presume against the sonne, as a rebellious seruant, he shalbe cast out of the house, and another shall haue his roome. Therefore, euen as before the Apostle made his exhortation, that they would consider this Apostle & high priest of their profession: euen so let vs, & humble our selues vnder this highe Lord in the house of God: let vs obey his voice, and (as Salomon saith) be more readie to heare, then to offer the sacrifice of fooles: and let vs be al faithful in our calling, that before him we may haue a good accompt: especially, the minister, that he wil be a faithfull seruant, keeping his felowship in the churche of God, and bearing witnesse of all y the Lorde hath spoken. And now let vs pray &c.

The fourteenth Lecture, vpon the residue of the sixte verse.

6 But Christ is as the sonne, ouer his owne house, whose house we are, if we holde fast that confidence and that reioycing of that hope vnto the end.



As the Apostle had generally before exhorted them, to hearken vnto Christ, the high priest & Apostle of our profession, shewing the necessitie of our
so

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so doing, because of the excellencie of Christ aboue all other, who were sent of God vnto vs: yea, aboue Moses him selfe: so nowe more particularly, he applieth this vnto them, and sheweth, that by necessitie of their condition and calling, they are bound especially to this duetie: because they, euen they them selues, are this house of God, whereof he speaketh, of which, Christ is the buylder, and in which, he ruleth aboue all: so that they might be sure, it was all one to denye Christe to be their onely prophet, and to denye them selues to be the house of God: to this our purpose, are these first wordes: *Whose house we bee.*

Another purpose of this speach, is, for their better instruction in the trueth of the gospel of Christ: that they should not, as their fathers did, hold their faith toward God with respect of the temple, then commonly called the house of God: nor with any religion of all the ceremonies vsed in it: for all these things had an ende. God was nowe gone out of the sanctuarie, & dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onely we must haue care of, to keepe it pure from y^e cōcupiscēce of y^e flesh, & to keepe it holie frō y^e vaine inuentiōs of our heart, & then y^e Lorde should be alwayes with vs, as with y^e people whō he had chose, to make them an habitation for him selfe, & a tabernacle of his glorie.

To this ende also the Apostle saith, *whose house we are*: this wee must learne in all like places of scrip.

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Scripture, where we are called by like name. Sainct
Paule saith: *Do you not knowe that you are the temple of
God, and that the spirit of God dwelleth in you?* And againe:
*Do you not knowe, that your bodie is the temple of the holie
ghost which is in you, and which you haue of God?* And a-
gaine: *You are the temple of the lineing God, as God hath
saide: I will dwell in them, and I will walke in them, and they
shalbe my people, and I wilbe their God.* And againe: *We be
no more straungers and forreiners, but fellowe citizens with
the Sainctes, and of the familie of God.* In these and al such
places, we be taught, that y^e temple which was once
the house of God, is nowe taken away: and all the
religion of the temple, which was once y^e seruice of
god, is now finished & hath his end: frō hence forth,
there is neither circumcision nor vncircūcision, nei-
ther Iewe nor Gentile, but Christ is al in al: the pure
& chaste bodie is his holie tabernacle, & spirite and
trueth is his heauēly worship: thus much directlie y^e
apostle teacheth thē in these words: *whose house be we:*
and therefore called the house of God, bicause his
holy spirite dwelleth in vs, as appeareth in all the
places before alledged out of Paule:

It foloweth now: *If we hold fast the confidence &
reioycing of our hope vnto the end:* these woordes he ad-
deth, to teach them manifestly to know themselves,
whether they be this house or no: for if they be, they
doe hold and shall hold, the reioycing of their hope,
constantlie and faithfully vnto the ende. These
woordes (dearelie beloued) let vs marke them well,
and learne them euery iot and title, with a wise
hart: for they containe a blessed instruction, & most

necessarie for our time. There is not this day any other thing, that holdeth backe a great number from the gospel of Christ, but only the ignorance of this one sentence: for what say al our aduersaries against vs, but onlie this? shall we leaue the catholique church, to belecue a few new sproung vp? shall we leaue the church, and folow Luther or Zuinglius? the church hath beleueed as we beleue, the church hath taught as we teach, and in the church we abide: thus, vnder the name of the church, the church, the world is mocked, and as Paule saith, the harts of manie men which are not euill are seduced, so that though they haue nothinge to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhode in the church of Christ. This generall plague is easily cured, and al the euill of it is sone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same verie question is heere handled: the Iewes were now aferde to receiue Christ, they thought him a new doctour, they had Moses, the temple, the ceremonies, things ful of excellent glorie: and they were sure the church was heere, and these things were in the church, to leaue them all sodenlie, and cleaue to Christ alone, were to leaue the church, and folow new doctrine. The Apostle, to stop this offence, he setteth downe first this plaine doctrine with out question, or cōtrouersie, that y^e church of God, or (to vse his owne word) the house of God, is not anie building of wood or stones, not anie Citie or anie materiall temple, but man is y^e house of God. Here first we learne one ne-

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cessarie lesson: wilt thou know the house of God, that is, his church: looke not at Ierusalem, nor at Mount Sion, for neither the Citie, nor the temple in it, are now the house in which God dwelleth.

If y^e doubttest: know it for a trueth, that Ierusalem long since, is trodden downe of the Gentiles: the Turke and Infidels haue defiled all the stones of it; & for y^e temple, there are manie hundred yeres since the vncircumcised haue entred in to it, & the abomination of desolation hath stood in the holie place, that it might be fulfilled that was spoken by the prophet Daniell.

This therefore learne for a trueth: the Church of God is not in anie materiall temple, nor it is not knowne by anie Citie or countrie: Ierusalem, that for this cause, once was the glorie of the worlde, and the bewtie of the whole earth, hath no more this dignitie: neither shall it be giuen to anie place for euer. But to finde the church of God, seeke in the harte of man: for the Apostles haue all spoken plainly: *We are his house*. Now, let Rome goe and boast her selfe, and pronounce her proude decrees, that in her palaces the church of Christe doeth dwell: let all her louers strue for her praises, that shee is our mother: her wee must serue, vpon her wee must wayte, she can not erre against all these children of pride, wee dare set our selues.

The house of God is neither in Rome, nor in the Capitol of Rome, no more then it is in Aegypt

gypt, or the highe pinacled churches in Aegypt: but in euerie nation and in euerie countrie, the men that feare God, and woorke righteousness, they are the church, and the house in whiche God doth dwell.

And as the Lord hath done to Ierusalem, & to the ruines therof, that the place should not boast of the Oracles of God: so God hath done to Rome, to the Idols thereof, that their boasting shoulde be in vaine of the church of God: for what was Rome, euen from her birth, but a Citie built in parricide, then strengthened with robberie, and made a sanctuarie for murderers of all nations: what was it after, but a slaughter house of the martyrs of god: and what is it in oures and our fathers dayes, but the queene of pride, the nurse of idolatries, the mother of whoredomes, the sink of iniquitie, out of which, forceries, witchcraftes, poysonings, adulteries, rebellions, and bloudie warres, haue ouerflowed the whole earth.

I lye not on them (dearely beloued) neither they them selues can accuse mee, if any of them heare what I saye.

A thousande testimonies I haue of this, out of their owne stories, & ten thousand ryming verses haue beene made against them, for their greate iniquitie: by example of one, learne the residue.

Cirarur,
Catal. test.
ver. to
535.

A hundred and fourtie yeres past, one sayth of Rome, & of y Pope thus: *Ima tenet Iupiter, cælū habet Pluto: Et accedit dignitas animali bruto: Tāquā gēma stercori,*

Q.ii.

aut.

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ant pictura luto. We haue brought God into Hell, and the deuill into Heauen: dignitie is nowe added to a brute beast, as a pearle to a donghill, or a faire picture to a peece of dyrt. Even such as these are, and no better, a thousande testimonies are of the church of Rome, all which, if we could not belecue, yet let vs belecue our owne eyes: wee haue seene his wicked dispensations, the brother to marrie his brothers wife, and the sister to marrie her sisters husbnde, the vncl to marrie his neece, and the nephewe to marrie his aunt. We haue seene his bulles to make the subiectes rebell against their princes: wee haue seene his stues in open & knowen places. The Turke hath no more defyled Ierusalem, then the pope hath defiled Rome: and all the altars of Mahomet are not so vnclane, as the Popes reuerend altars, which serue for sodomites: and as the Popes honourable churches, in which they nourishe vp amorous boyes. *Nulla hic arcana reuelo, Mantuan saith: I speake no secretes, the world knoweth this wel enough.* And yet, if they will boast, the church of Rome, the church of Rome, shall we still belecue them? or shal we rather belecue the Apostle: that y church of God is not, neyther Rome, nor not Rome: but in Rome and out of Rome, the men that feare God are the church of Christ.

And let this be our first lesson, here taught vs by the Apostle, the church of God is not found by places and countries: it is but a foolish thing to saye, here is Christ, or there is Christ: he is in the desert, or he is in the towne: but as where the carcasse is, there are the Eagles: so where are men that belecue

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in Christ, there is his church: this is the Apostles meaning when he saith: *whose house are we.*

Now as we haue learned to seeke the church, not in places, but in the harts of men, so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assembly of the wicked. It foloweth: *If we hold stedfast the confidence and reioyceing of our hope, vntill the ende.*

Heere the Apostle setteth downe three especiall markes and properties, by which the church and children of God are knowen: the first is the ioy of their hope, the seconde the assurance of it, the third the constancie and perseuerance vnto the ende. The ioy of our hope is, a present feelinge of immortallitie and the glorie of God, which the holy ghost kindleth in our harts, and filleth vs with al heauenly gladnes, according to the promises preached in the worde of trueth, which is his gospel.

And let vs not thinke, but that God hath done thus with vs, whom he hath chosen to eternall life. He hath prepared our harts to know and feele his vnspeakable gifte, which he hath giuen vs: for if we should bestow anie gifte vpon men, we are not so vnwise to giue a precious thing vnto him y knowes not what it is: we would not giue him a diamond that would thinke it to be a peece of glasse: nor we would not giue him a pearle, that would thinke it to be a graine of salt: for so we should leese both our labour and our thanks. And shall we thinke the Lord will so bestow his heauenly blessings & will he

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1. Pet. 2. 9

giue his gifts to those that know them not, who can not giue him againe the praise of his goodnes? no, he will neuer do it, but as Peter saith, he hath taken vs for his owne people, to the ende we should shew forth his vertues, that hath called vs out of darknes in to his merueilous light: and therefore, if we be in the couenant of his grace, appointed to the inheritance of his glorie, it is impossible we should not feele the comfort of it, and know the light and brea-dthe of his great mercie and grace. If there be a barren and fruteles man, that knoweth nothing of all this, in whose eares the sounde of the name of God hath neither feare nor reuerence, and in whose harte his knowledge hath neither ioy nor gladnes, he is yet a straunger from the church of god, and cannot challenge anie part or fellowship of the gospell of Christ: for while he can feele no greater pleasure then of bodilie delite, his eye to see, his eare to heare, his mouth to taste, his skin to touch, why is not the oxe as good as he: for these things are vnto the oxe as well as vnto him? or if honour, riches, authoritie credit, fauour, be the things he loue most, and in which he hath greatest comfort: what is he better then the paganes and infidels that were before him, in whome this desire was as much, and this delight much more abounding then vnto vs: for we, in respect of them are beggerlie tenants: and they in respect of vs were monarches of the whole worlde. If these things could make the house of god: the house of god were amoung the beastes of the feeld, or among sauage people worse then beastes, whose desires

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desires, if they be our desires, and their delightes, if they be our delightes, we shalbe of them, and they of vs: but the house of god shalbe of neither of bothe: for in the house of god is this hope we speake of: a feeling (I saye) of gods glorie, in which we haue pleasure more, then in al the worlde. Let vs take an example of Paule in steede of many, he protesteth thus: I accompt all the worlde to be losse vnto mee: yea, I accompt it but as dounge, to the ende I may winne Christ: haue thou this heart, and thou hast peace, and thou hast sealed it, that thou art of the house of god: and this is it, that the Apostle teacheth vs here in these wordes: if we holde this reioyceing of our hope stedfast vnto the end. Phil. 3. 8.

Another thing here to be learned, if wee will knowe our selues to be this house and churche of god, is, that as we holde this hope, so we must hold it stedfast, and without wauering, vnto the end: for so the Apostle saith: wee must haue stedfast assurance of our hope: he calleth it in the sixth chapter, *a full perswasion of hope*. Sainct Paule calleth it, *his intentine hope*, a hope, in which he shall neuer be frustrate. So that this assurance, and full perswasion, is in a true and liuing hope, and it casteth out mistrust and wauering, euen as faith dorth: for faith and hope cannot be seperate, neither in nature nor propertie: but if you haue faith, you haue hope: and as your faith is, so is your hope: a sure faith, a liuely hope: a wauering faith, a blinde hope: for our faith is a perswasion of y^e loue of god in Christ, & our hope is an apprehensio of y^e glory which by y^e loue is giue vnto vs. Ca. 6. 11.
Phil. 1. 20.

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It can not be that we should know the loue and grace of God, which is our faith, but we must know the fruit of his loue, that is, his glorie & eternall life, which is our hope: if therefore we be sure, God doth loue vs in Iesu Christ, we are also sure that God will glorifie vs through Iesu Christe: and as our faith reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that nothing shall seporate the loue of God from vs, so our hope longeth after the incorruptible inheritance which we feele and knowe is laide vp in heauen. So this constancie and boldnes of our hope, without wauering, laide vp in our breastes, and crying still within vs, *Come Lord Iesu*, this hope is our warrant we be the house of God. And all this I speak more plainlie & in moe words, because there are so many which either can not or will not vnderstande it, for they conceiue no other thinge when we speake of hope, but a desire to haue a thing wherof we doubt: & if we aske of the, whether they be sure to be saued through Christ, they wil answer they can haue no assurace, for then how could they hope: thus they make the a hope of their owne, a newe hope which the church of God knoweth not, a doubtfull desire of a thing they wishe, in stead of a present feelinge of the thing they longe for. But let vs be wise harted, and knowe before the Lord (as the Apostle here plainly teacheth vs) that we be the house of God, if we hold the reioycing of our hope steadfast, and sure vnto the ende: and if there be an other people which haue cast their hope from them, and taken in
stead

stead of it a new fancie, worldly minded me which bring our worldly speache to measure the truth of God, because in worldly things, we say we hope of that which we can not surelie tell whether we shall haue, or no: therefore to make also the hope of saluation, a desire in vs, where of we are vncerteine: if I say there be anie such people, let them boast they are the church, yet we know they are not the church, but an absurde people: for let them aunswere me but this one question. I aske of them whether they be sure they are the church of God or no? if they be not, sure they be blinde leaders of the blind: and shal we folow them, who know not whether they goe? If they be sure, doe they thinke the church of God can perish? if it can not, the hope of it is sure, and no man can come into it, but he must haue his portion in this assurance of hope. And all this I speake not as though Gods children are euerie one, and al wayes in this assurance: for sometime their faith is weake, and their hope is shadowed, that they might humble them selues vnder the hand of God, till they doe acknowledg their owne vnworthines, and hunger and thirst after the righteousness of Christ: but in all their weaknes, they will confesse their sinne, and say, they ought more assuredly to hold their hope: onlie this I say, and this the Apostle saith, this is the doctrine of the house of God, that they ought to hold the reioycinge of their hope stedfast and sure vnto the ende: and this doctrine, that our hope is doubtfull, and can not haue anie assurance of the thing we hope for, this (I say) is not the doctrine of Christ

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Christ, nor of y^e house y^e he hath buyt, but of some other, an idols house, & house of idolaters y^e either know not whether their God be faithfull & iust, or but a deceiuer: or whether the selues should beleue his promises, or rather mistrust them. And thus farr of the church as here the Apostle hath described it.

Now, the third thing which we must here marke for our instruction, is perseuerance: for so he saith: *We must hold our reioycinge continuall vnto the ende.* A most necessarie thing, & such as without whiche al our labour is lost: but a thing hard to attaine vnto, & full of difficultie: know it by the experience of it: for scarce one of a great many doth grow vp into seruencie of zeale, & so continueth vnto the end. And therefore the more daunger is vnto vs in this behalfe, the more watchfull we must be to auoid the perill. Let vs first know it, & persuaade our selues in it, there is no pleasing of god, but in this perseuerance vnto the end: for euen as the prophet saith, so we shal finde it true: if y^e righteous man of an hundred yere old shal forsake his righteousness, the lord wil also forget al y^e righteousness y^e he hath done: and a most iust cause why our sinnes should be imputed, if at any time we should faint & fall away: for he y^e can measure his obedience to god by dayes & yeres, & accompteth times how long he wil walke before the Lord, he is not woorthy to be reckoned amonge his seruants, nor to be one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of princes: he measureth not his giftes by such skant accomptes of yeres and monethes, and times past, as though at last he could be enuious at our prosperitie,

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ritie, but he filleth his hand with blessing, and his loue with immortalitie, neither is there anie ende of his mercie: and if we shall come to such cold reckoning, to skore vp our yeeres and number our doings, like prentices or hired mē, let vs go serue some God that againe skoreth vp his benefits, and with an euil eye loketh vpon his louers: let vs worshipping with the papists at their abominations: Saint Cornelis, who can only keepe vs from the falling sickness: S. Appolline, who will help vs of the toothache: or some other Gods of the mountaines, or Gods of the vallies: if thou haue such a God, that can doe so little good, make thy bargeine thereafter, and serue him, by times & moments. But if thou serue y^e lord God of hostes, whose mercie is ouer all his workes, and whose infinite goodnes doth endure for euer, thou seruest a bountifull Lord, who giueth thee all things, and vpbraideth none: and y^e maiest not be a niggardly seruant, to giue vnto him either thy hand or thy foot, but al is of him, & with all y^e must serue him. Thou seruest a louing lord, who wil not chaūg his fauour towards thee for euer more: & y^e maiest not serue him by acōpt. of dayes, but to y^e last houre, thou must be euer faithful. A perfect God, a perfect seruant: an euerlasting God, a perpetuall seruant: if thou fall at the last, thou art fallen from him, and not he from thee: & thy cōdemnation is of thy self,

Therefore, our Sauour Christ hath giuen vs a cleare warning: *that he that setteth his hande to the plowe and looketh backward, he is not meete for the kingdome of Heauen:* but thus his promise is vnto vs: *he that perseuereth vnto the ende, he shalbe safe:* and in this assurance
Saint

Luk.

Mat. 24.

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2. Tim.

Sainct Paule helde the reioyceing of his hope: *I haue strouen a good strife. I haue finished my course. I haue kept my faith.* Nowe the crowne of righteousness onely is behinde, whiche he will giue mee, who is the righteous iudge. Euen so (dearely beloued) let vs be constant, let vs cast away the burthen, that presseth vs downe, and this sinne which so easily compasseth vs about, and let vs runne with patience all out the race which is set before vs: so wee shalbe like vnto our Sauour Christ, who for the ioye that was set before him, did despise the crosse, and is nowe the author and finisher of our faith.

The greatest enimie we haue to make vs stumble and fall, that we shoulde not holde this constancie, and perseuerance vnto the ende, is, our owne fleshe. And if it may haue any rule in this worke, or if we consult with it in these heauenly thinges, wee are vndone, and all our labour is lost: for our fleshe will like of nothing long. All delightes must haue their chaunge, & the greater the pleasure is, the nerer is satietie, in anie thing what soeuer aperteyneth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thinge, thou shalt finde nothing that wil giue thee a perpetuall pleasure, to buy thy seruice: hunger & thirst are soone satisfied, the heauie eyelid is easilie filled with sleepe, labour hath wearinesse, and rest is soone tedious: all play and pastime, which so many make the crowne and garland of their life, this also is dullnesse in a litle while, and this garlande is as wythered hay: an other thinge must come to take this vp, or rather

rather then this should be still, we would neuer play while we liued.

Thus, as the night doth ouertake the day, and the day doth driue away the night: so our worldly pleasures runne one after another, and the best of them al do not endure long. Euen as Salomon saith, Eccle. i. 2. the eye is not satisfied with seeing, nor the eare with hearing: but be the tune neuer so sweete, at last wee desire another. This fleshe and fleshly minde, if wee shall bring to our religion, can we (thinke you) perseuere in the profession of it? we cannot: no more then the catt of the mountaine can change her spots, or the black Moore can chaunge his colour. If therefore we will holde this excellent vertue of perseuerance vnto the ende, let vs make a good beginning: euen that God (who chaungeth not) with his holy spirite which neuer forsaketh vs, may kindle our heartes with the loue of his trueth, which shall not be quenched for euermore.

This it is (I say:) let this be our comming vnto the Gospell, in this preparation of our heart, that our heavenly father, the God of all grace, may giue vs his spirite, that we may loue his trueth vnto eternall life. This beginning shall haue stil increase, and haue at the last a perfect woorke: but if this be not it, if the loue of God be not all wee looke for, if ambition, authoritie, riches, praise of men: if any fleshly affection be with vs, when we haue our purpose, our woorke is at an ende. Or, if by occasion the Gospell shall hinder this purpose, our religion is at an ende, farewell the Gospell, booke and all: wee be-

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beginne to sing, a newe maister, a newe. But O man blinde and foolish, what is thy glorie but in shame, and what is thy song but lamentations, and mourning, and woe: Thou hast gotten, in deede, a newe maister: for thou hast forsaken God, who is from the beginning: and seruest the crooked serpent, who was an Apostata afore thee: and yet thou hast no newe maister, but whome before thou seruedst in hypocrisie, him now thou seruest in vanitie, and he holdeth thee bounde, euen as he will him selfe.

Let vs take heede (dearely beloued) and neuer be ouertaken of such a shame. Let vs feele our hope, reioyce in it, loue the glorie that is set before vs, inlarge our heartes to comprehend immortalitie, and with all our soule serue the God of glorie. Let vs delight in his statutes, and iudgements, and make them our songs in the night season: so wee shall knowe we be the house of God: we shall haue this perseuerance, whereof I haue spoken, and wee shall not be confounded for euer. Nowe, let vs pray
&c.

The



The fifteenth Lecture, vpon the

7. 8. 9. 10. & 11. verses.

- 7 *Wherefore, as the holie Ghost saith, To day, if ye shal heare his voice,*
 8 *Harden not your heartes, as in the promocation, according to the day of the tentation in the wildernesse,*
 9 *Where your fathers tempted me, proued me, and sawe my workes fourtie yeres long.*
 10 *Wherefore I was griued with that generation, & saide, They erre euer in their heart, neither haue they knownen my wayes.*
 11 *Therefore, I sware in my wrath, if they shall enter into my rest.*



E haue heard, hetherto in this thirde chapiter: howe the Apostle hath taught, that our Sauour Christe, is our onely Prophet, faithfull in his woorke, euen as Moses was faithfull: yea, much more honourable then Moses, as the workman is aboue the house: or the sonne aboue the seruant: & this house which Christ hath buylt, and in which he reigneth, are euen we our selues: if we holde fast what he hath taught, and reioyce in the hope of it vnto the end.

Nowe, he addeth another reason, taken of the Prophet Dauid, who in spirite spake this of Christ: *To day, if you heare his voice &c.* as by al circūstances of ȳ time & words doth manifestly appeare, & therefore
 let

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let vs open our eares & heare this excellent prophet,
and neuer suffer his doctrine to fall vnto y ground:
to this purpose, he alledgeth this long sentence of
the prophet Dauid, and beginneth thus: *Wherefore, as
the holie ghost doth say*: he had before exhorted in his
owne wordes, he addeth now more weight by the
authoritie of the prophet Dauid, to prick them the
more that were dull to learne: for how soeuer they
would other wise haue made light accompt of the
Apostles words: yet to haue despised the admoniti-
on of so high a prophet, it had been intollerable, e-
uen among themselues. And to the end, he might
feare them yet more with their sinne, if they would
not heare, he nameth not the prophet Dauid, whose
words they knew well enoughe, but he namerh the
holie ghost, who spake in the prophet, that they
might knowe, to refuse it were not to refuse a man,
but God, who spake by man vnto them: for this
purpose, he beginneth thus: *Wherefore the holy ghost doth
say*: and let vs heere learne, euen as y Hebrues ought
to haue learned, with reuerence to heare and to obey
the worde, (for it is not the worde of man but of
God, nor spoken by man but by the holie ghoste.
So saint Paule speakinge of the scripture, he giueth
it this title of speciall honour aboue all writinges,
that it is inspired from God: and saint Peter saith,
that prophecie is not of man or mans wisdom, but
the holy men of God spake as they were caried of
the holy ghost. This must breed in vs a singular re-
garde of the worde of the prophets, except we be
exceeding blinde: for if I do belecue in my harte, as
I con-

2.Tim.3.

2.Pet.1.21.

I confesse in my tongue, that God onely is wise, god onely is holy, god onely is our Lord: then I must needs acknowledge, that his worde onely is my wisdom, and my vnderstandinge before all people: his worde is my warrant, of all pure, holie and blamelesse religion. If I doe confesse that god onely hath immortalitie, and is in light that shineth for euermore, then must I needs also saye, as Peter saith: *all fleshe is grasse: and the glorie of man is as the floure of the feede, the grasse withereth, and the floure fadeth: but the worde of the Lorde endureth for euer:* To be shorte, if this be a commaundement vnto me, *thou shalt haue none other Gods but me:* let me houlde this as a commaundement from him, that I haue no worde of life but his, yea whatsoeuer I owe vnto him, in the thoughtes of my minde, in the woordes of my mouth, in the workes of my handes, in al my life: If this be his worde, this must be my teacher, and in obedience of it, I must doe all that I doe: make this accompt of the worde of god, or you make no accompt of it at all: and make not this accompt of any other thing, or else thou worshippest god and an Idol too. And consider (I beseeche you) but this one thinge, and marke it well, that the scripture is thus called, *the worde of God.* There is noe doubt, but the name of god is great ouer all the earth, and his name is praised from the rising of the sunne to the going downe of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not god reserved the sound of his name to bee called vpon in y name of any creature, but he hath giuen this only to

1. Pet. 1. 23.

Psal. 113. 3.

R. i.

his

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his woorde. We do not say, the heaven of God, nor the earth of God, nor anie thing in them vnder the name of God is noted notwithstanding they all shewe forth his glorie: but y^e writings of y^e Apostles & prophets, by this name we know them. *The worde of God* why else: but that his wisdom, his power, his glorie, his mercie, especially and aboue al things, shineth in his woord: and therefore let vs perswade our selues, that his maiestie can not be so highly offended in anie abuse of all his creatures, as when his woord is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue ben knowen, in the woorkes of the creation of the world, yet God did ouersee all their ignorances, and had pitie on them; he gaue them a better testimonie of his presence, & made his worde known in the midds of them, that they might beleue it, & be saued: which woord who so euer shal despise, he hath despised the power of god by which he should be saued, & is more guiltie before god, the paganes & infidels which neuer knew him: neither can there be anie other meane of saluatiō vnto him. To this effecte (no doubt) y^e apostle giueth this reuerende speech to this prophecie. *The holie ghost hath saide.*

Thus hauing prepared y^e people to heare & regard, he setteth downe y^e words of the prophet, as followeth. *To day if you will heare his voice, harden not your hearts, as in the bitter murmuring in the day of temptation in the wilderness, where your fathers. &c.* To vnderstand this exhortatiō well, we must see the whole purpose of the psalme.

psalme. The prophet maketh this psalme, no doubt, as a preparation for the people in all their holie conuocations, how to present them selues before the lord: after the same manner, in a good and laudable custome, we vse it now in the church in our seruice vnto god, beginning with this psalme, to stirre vs vp vnto feare and reuerence, and an earnest desire of the praise of god. *O come let vs sing vnto the lord, &c.* and because our zeale toward god is faint, and hypocrisie hath infected y^e harts of manie: therefore the prophet toucheth them nearer, that if they will stand acceptable before God, delay not, nor be faint harted, but euen speedily and with a good courage: *To day if you heare his voice harden not your harts &c.* And he reherceth y^e examples of their fathers who tempted god, & fell in the wildernes, the feare of whose examples should make vs wise.

This being now the plaine meaning of the prophet, you see howe fitly this scripture is alledged by the Apostle: as then the prophet cryed vnto them in their assemblies. *To day if you will heare his voice, &c.* that they might keepe holie their Sabbboth dayes, and be holie in their assemblies before their God, to heare his woorde with humilitie, and offer them selues in a holie obedience vnto it: So heere the Apostle, applying it vnto Christe, who then spake by his prophetes, that his woorde nowe might haue also the reuerence of his owne person, hee saith also to them: *To day, if you will heare his voice, harden not your hartes &c.*

R.ii.

Nowe,

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To day

2 Co. 6. 1.

Esa. 1.

Now, touchinge the woords that he saith, *to day*: he meaneth all the time in which the gospell is preached, teaching vs heereby, that so longe as the word is preached, so long saluation is offered. In like sence Saint Paul exhorting the Corinthians not to receite the grace of God in vaine, alledgeth this saying out of Esay: *I haue heard thee in an acceptable time, and in the day of saluation haue I succoured thee*: wherevnto he addeth: *behold now is the acceptable time, behold now is the day of saluation*: plainly expounding this time, & this day, to be so longe as the gospell is preached: by which we learne, how great a benefite it is, to heare Christ preached: for then God offereth him selfe vnto vs, then he stretcheth out his hands (as y^e prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he will accept vs, then is the time of saluation for vs: all his fauour, loue, mercie, goodnes, all his graces are laide out vnto vs: he hath opened the heauens that we might see, and shewed forth his glory that we might vnderstande, and be no more vnbeleuing, but beleeting: and what excuse (trow we) can we take vp, to bringe before him, if this gospell of grace, of peace, of life, be preached vnto vs, and not regarded? therefore, euen as the Apostle saith afterward, so let vs learne. While the gospel is preached, it is still called, *to day*: harden not our harts against it, through the deceits of sinne.

And this (I beseech you) once againe to remember, that when the gospell is preached vnto vs, then it is *to day*.

Take away this word preached, which is y^e power
of

of God to thy saluation, and what time art thou in? sure in the night in whiche no man can worke: for this is the daie, when his voice is heard. Euen as the daies of our life, they arise with the sunne, and go downe againe with it: so the daie of our saluation it springeth in the preaching of the Gospell, and it is shutt vp againe with the ceasing of that voice: and therefore the holy ghost saith, when our sauiour Christ doth come to Capernaum in the borders of Zabulon and Nephtalim: *the people that sat in darknesse* Math. 4. 16. *sawe a greate light, and to them which sate in the region and in the shadowe of death, light arose vp vnto them:* this light is the light of the sunne of righteousnesse: how longe so euer it shineth, so long shineth the acceptable time & the day of health: nowe would I faine know, what auaile praiers for the dead: what helpeth sacrifices for them in purgatorie: is not this sunne gone downe vpon them? is it not night with them, and they haue all made their beds in the darke: haue they anie more eares to heare: or are they not as men deade long agoe? howe then can yet their state be changeable? how can they obtaine grace, mercy, and peace, by our intercession? if they can, the Apostle saith not true: that it is no longer, *to day*, then while the Gospell is preached: Sainct Paule saith not true, that nowe onely is the *acceptable time*: our Sauour Christ deceiued vs, when he saide, *the night commeth in which no man can worke*: but this was the enuie of the diuell, to bringe vs in a fooles paradise of prayer when we be gonne, that we might not regarde the God of glorie while he offered eternall life vnto vs.

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And for the Sainctes that are dissolued, and be with Christ, they shalbe witnesses against vs, of our madnes, which esteemed them as tormented soules of purgatorie: and other whome God hath taken away in his anger, to make them die in their sinnes, when we fill their handes with our foolish prayers, wee roynge with them in rebellion against God: but their tormentes can not be healed with medicines, and therefore as an vnprofitable and euill thinge, so let it goe: let the darke fancies of deade men alone, and let vs doe our duetie one to an other, in al prayers & woorkes and loue, nowe in this time, while we may doe good, and while the day is yet vpon vs.

Now further, where it is said: *if you will heare his voice*: we learne by warrant of the holie Apostle, that our sauour Christ was euer y prophet of his church, in vertue and power of his spirite, euen from the beginninge, as well as in nature and substance of manhood, after he was borne of the virgin Marie: So the apostle after ward againe saith of the prophets times, *that the voice of Christ did shake the earth then*: and in all the disobedience of the people of Israell, in the wilderness.

Cap. 12. 26.

2. Cor. 10.

Sainct Paule saith: *they tempted Christ*: as noting him to be their guide and leader in their desert waies. And this is the true acknowledgement of our Sauour Christ, to be the lambe killed from the beginning of the worlde: to confesse that he is, and euer was, the mediator and redeemer of his church, and the welbeloued sonne of his father, and the prophet for euer, whom he had ordeined for his people:

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all which, when we shall beleue, then wee shall boldly say, as this Apostle saith: *Iesus Christ to day, Cap. 13. 8.* and yesterday he is the same: and the same abideth for ever mores: the same prophet, the same faith, the same hope, the same God, euen as we confesse one, and the same catholique church. As our fathers were saued, so are wee: and at this day wee beleue, not onely as Paule and Peter did beleue: but we walke in the steppes of that faith, which was first in our father Abraham: yea, and in all patriarches before him, as wee haue all had but one heavenly maister.

And whatsoeuer outwarde ceremonies god hath ordeined, according to diuersitie of times, they were euer appointed to be schoolemaisters to leade men vnto Christe, in whome onely god was well pleased, and without whome, there is no saluation.

And herein the singular loue of god to vs hath appeared: and these dayes of the gospell preached, are aboue all other, blessed dayes: because this Saviour hath shewed him selfe vnto vs, and hath beene in the middes of vs, fleshe of our fleshe, and bone of our bones, and we haue seene his glorie, as the glorie of the onlie begotten sonne of god: and he hath reuealed vnto vs the cleare and shining way of this saluation more openlie, then euer before: and therefore let vs heare the admonition: *To day if ye wil heare his voice harden not your hearts.*

And heere that he saith: *Harden not your hearts:* we see how greata sinne we comitte, in not harkening

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to the voice of God, we harden our harts and couer them as with a couering of brawne; that they may not be mollified with y^e grace of God: for the woord of God is lyuing, and more sharpe then a two edged sworde, & entereth to the diuision of the soule and the spirite: neither is it possible to keepe it out, but as a sword, so it will pearce our hart, except we haue made it hard as flint. And as he saith: *do not you harden your owne harts*: so let vs persuaide our selues, our sinne is our owne, and we haue done it, we may not excuse our selues, as the manner of some is, and say our hartes are hardened whether we wil or no: and who can doe with all. True it is, and the prophet saith it: *We haue of our selues stonie hartes, and all the imaginations of them are euil, euen from our youth*: so that al men, father and children, may say a like: we knowe that in vs (y^e is in our flesh) there dwelleth no goodnes, but what so euer the corruptiō of our nature is, be it neuer so greate, yet our fault is neuer the lesse, no more then if we had an Angels nature, which willinglie and wittinglie we would peruert: for vnto our corrupt nature, we bring of our selues a peruerse wil, which did corrupt the Angels nature, and made them fall from God: so lay no more thy fault on thy nature; for thy will is set to worke iniquitie, with all delight to doe euill. We wishe to bring our ill purposes to passe, we reioyce, we are glad, it is the thinge wee would haue: wee will not heare a nie other call: we bid farewell to all, what so euer would turne vs from our sinne.

The corruptiō which we haue, our pleasure is in

Ezech. 11. 19
et. 36. 26.
Gen. 8. 21.

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it: and all the goodnes which we want, we care not for it: but our wil is after our worke, and as we are, so we like our selues best: if there beanie wicked and dissolute man, that denieth this: either he hath taught his toung to lie, or a seduced hart hath deceiued him: for let him speake that can, the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euill, the beastlie man that murdereth another, the blasphemous toung, the rebellious hand: which of these is not thruste forward of his owne will? or who euer, that mourned and wept, that fasted and prayed, not to be led into tentation, hath ben giuen ouer to so shameful sinnes? No, no, if God make vs once mourne vnder the bodie of sinne, y grace of Christ is offered, to the broken and contrite harte, and sinne reigneth not in vs, but because we delight in it: let vs harkē therfore to this admonition: *To day if you will heare his voice, harden not your harts.*

It foloweth: *as in the bitter murmuring, as in the day of tentation in the wildernes, where your fathers tempted me, proued me, and saw my workes fourtie yeeres.* This example of their fathers rebellion, is well alledged, both to moue them the more to take heede by their fathers example, & because they were a people exceedinglie holden with an opinion of their fathers, that they shoulde yet remember, their fathers were but men, and they should not folowe them in their sinne and wickednes.

The storie which the prophet especiallie meaneth, is written in y seuenteenth of Exodus, where Moses

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sheweth, how the people murmured in Rephidim, for want of water: for then Moses gaue these verie names to the place, and called it, *bitter murmuring*, because they stroue bitterlie, and contended against Moses: and he called it tentation, because they ceased to put their trust in God, and rebelled for want of water.

So by the names, it is plaine what storie is ment: and we haue in it to learne, first how great a crime it is to resiste the minister of God for y name of that sinne, God hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath ben: and againe what it is to fal from our hope that we haue in Gods prouidence, to mistrust him, to feare that he wil faile vs: for this is to tempt god, with which sinne how highlie he is displeased, the name of the place to this day, beareth witnes: which Moses for that cause called tentation. And here againe, let vs learne, how, and in what case, we may giue names vnto places, and that is; when the remembrance of the name, is a puttinge vs in mind of some speciall worke of God towarde vs: as in remembrance of the excellent vision that god gaue Iacob, he called the place Bethel: when God gaue to Abraham the life of Isaak his sonne, and saued him from sacrificinge, Abraham called the place Iehouah Ireh.

Gen. 28. 19.

Gen. 22. 14.

Gen. 11.
Num. 11. 4.

Likewise, in remembrance of Gods punishments, when he diuided the peoples tounge, he called the name of the place Babel. When God destroyed, from heauen, the hoast of Israel with fire,

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for remembrance of the punishment, they named the place Taberah.

Manie suche examples are in the scripture, good and profitable for vs to folowe, if wee had hartes that feared God, and had comfort in the remembraunce of all his workes: but we haue leaste that good worke of our forefathers, and as time corrupteth all things, so it hath heere corrupted our manners.

In deede, we giue names still vnto places, but not now for anie conscience toward God, the better to remember his goodnes toward vs: but we erecte therebie, monumentes to our flesh, and make shrynes of pride. We do (I am afraide) as the prophet Dauid saith: *the wicked do thinke their houses and their habitations shall continue for ever, and call their landes by their names.* We swell with vanitie, and are puffed vp with pride: & in this hawtines of heart, wee giue names vnto our houses: this boasting is not good: and of such high minded men the prophet saith: *They shall lie like sheep in their graues, & death shall deuour them:* yea, & all their pompe with them: of this let vs beware, for it is a sinne that cleaueth fast vnto vs, and we are easilie lead with it: other wise, if god giue vs humble hearts, and mindes, in the naminge of our houses after our owne names, or after other, there is no hurt at all.

Nowe, where it is saide: *they tempted God, and proued him in the wildernes, where they sawe his woorkes fourtie yeeres:* we must knowe, the wildernes was a terrible and fearefull place, full of temptations, where

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where the people alwayes wanted, sometime meat, sometime drinke, in feare of enimies, in feare of serpentes, in much affliction: but what of this: yet if they tempt God, they are rebellious against God. For he that made the wildernesse, and all the terrour of it, is not his power ouer it, to saue his faintes: No place, no man, no terrour, must ouerthrowe our hope in Gods prouidence: or, if it do, wee tempt God, and prouoke him against vs: therefore Dauid saide: *though I walked thorough the vallye of the shadow of death, yet I would not feare, because thou art with mee.*

Psal. 23. 4.

And let vs neuer deceiue our selues: for if wee be not, as Dauid was, to trust still in god, yea, though he seemed to kill vs: Surely, let our dayes be neuer so peaceable, yet euery occasion will make vs fall from god.

Pro. 24. 10.

Salomon saith: *if we faint in the day of aduersitie, our strength was neuer great:* and if with the Israelites we woulde murmur in the wildernes, with the Israelites we woulde also rebell euen in the lande of Canaan: for they were no more obedient when they had peace, when their lande flowed with milke and honie, then when they were in the solitarie desert.

And let vs not looke vpon our fathers example, but loke vpon our selues this day: doth this peace of y^e Gospell make vs more thankful, or more desirously to giue vs our selues to be seruants of the Lord, then we were before, whē we felt y^e prison houses & hoat fires of Idolatrie: the lord knoweth, & he iudgeth: and

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and wee are wise, if our harts be settled, for no cause at all to leaue our obedience to God: then we may be bold, and say with Iob: if he will kill vs, let him not spare: for we haue not denied the woords of the holie one, let it come that he sendeth. Neither the wilderness, nor fire serpents, nor yet y fruitful vines, and pleasant springs of the land of Canaan, shall se-
perate betwene God and vs. Iob. 6. 2.

And here, that God saith, he did .xl. yeres shewe his woorkes vnto them, he meaneth both manna, with which he fed them from heauen, & their continuall leading with the pillour of cloude, and pillour of fire, and all other miracles which he did before them: wherein appeareth the long suffering of God, and as Paule saith: *the riches of his bountifullnes & great patience,* which is not overcome with our sinnes: Ro. 2. 4. but he once promised it vnto Abraham, to giue a land vnto them: and all the rebellion of his children, could neuer falsifie his promise. This ought to strengthen our faith to the forgiveness of our sinnes: we haue a couenant of God, greater and better then that made with Abraham: euen a couenant made in his only begotten sonne, through whome he hath sayd, he is wel pleased with vs, and will remember our sinnes nor our iniquities any more. And let vs not feare, neither the greatnes of our sinne, nor the craftines of our enemie, but in a repenting and faithful harte, trust vnto his promise that can not change his grace, nor repent him of his mercy for euer. And yet, that we should not be heere secure, and commit sinne without regarde, as men that carrie away the
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grace of God to wantonnesse, thinking any outwarde calling to be warrant enough of our election: to take away this grosse opinion, & make vs search better, whether wee be the children of the couenant, or no, therefore he addeth, that he was angrie with this generation, and saide: *it is a people that doe erre in their hearts, for they haue not known my wayes* &c. testifying by this threatening, that his promises were not to them onely in their birth, that they were the children of Israell, but much more in this: if they walked in the steppes of the faith of Abraham. So all wee this day, saluation is promised vnto vs in Iesu Christ, in a holie couenāt, which shall neuer be broken: but god will make all our enemies our foetestoole, and will surely take vs into his glorie. But let vs be wise, to see whether the couenant is made with vs or no: for as, not all that were borne of Abraham, were the children of Abraham: so, not all that shall professe the gospell, shall haue the saluation of the gospell: for there are many drunkardes, gluttons, adulterers, couetous men, blasphemers, lyers, contentious persons, and suche other, which shall neuer enter into the kingdome of Heauen: yet will they boaste of the gospell of Christ: but he that dieth with Christ, and is buried with him, touching the olde man, and as Christe is risen from the dead: so by the spirit of Christ, he that riseth vp into newenesse of life, with him this couenant is made, and with none other: and hee shall be iustified by his faith, when the sinnes of the wicked shall fall vpon them.

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Further, in this threatening, we haue to marke first the cause, euen the peoples sinne, which the prophet setteth out thus: *It is a people that do erre in their hartes, for they haue not knowen my waies.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne immaginations: and this is onely follie, to forsake the worde of God, the founteine of all wisdom, and to followe our owne inuentions, which are vaine and fruitlesse. So Moses vpbraideth the people, when they obeyed no longer Gods ordinances, to do them: but made new lawes vnto them selues, to liue by. They are (saith he) a nation voide of counsell, neither is there any vnderstanding in them: by this we knowe what they are, what wisdom and counsell is in them, that take away the worde of God, and teache their own traditions. It is a plaine sentence, *They erre in their hartes, for they haue not knowen my waies*: so wee may boldly saye, it is a foolish people, an ignorant people, a people full of blindnesse and sinne, who soeuer walke in their owne immaginations: for they haue forsaken the wayes of God, and nowe, what wisdom can there be in them? and mark that he saith, *they erre in their hartes*: noting, what studie is in the, and how full they are of thoughtes and cogitations, what to deuise, euer musing, euer inuenting, and neuer the better, no quietnesse is within vs. So that wee are sure, our owne traditions, the more wee followe them, our owne foolishnesse dothe the more vexe and disquiet vs: and wee doe nothinge else, but waste pensiue dayes, and heauie

Deut. 32. 18

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heauie nightes, studying with our selues how wee may perish. If thou doubt of this, who soeuer thou art, heare the worde of the Lorde: *They erre in their harte, for they haue not knowen my wayes:* if thou hearest it, and knowest it, leaue of their wofull wayes, who seeke traditions, and erre in their heartes, and haue no peace: and followe the woorde of God, whiche onely giueth light and securitie vnto vs.

An other thing, in this threatninge is: *that God sweareth they shall not enter into his rest.* This othe is to persuaide vs, that with a constant purpose, God is iust, euen as he is mercifull: and let vs not flatter our selues in vaine hope to escape his anger, while wee will needes walke still in our sinnes: for in iustice & iudgement the glorie of God shineth: and no more then he can breake his promise of loue and mercie, made with his Sainctes: no more will he defile his couenant, in which he hath threatened the rebellious people: but he will surely recompence their sinnes into their bosome, and his anger shall consume them. Therefore to these also hath he sworne, and he will not repent him: *they that haue not knowen his wayes, they shall neuer enter into his rest:* of this rest we shall haue occasion to speake hereafter. Now let vs pray, that God for his sonnes sake woulde prepare our heartes to the hearing of his voice, that we may not be despisers, as our forefathers haue beene, whome God threatened in his heauie displeasure, & hath shewed his iudgements toward them, euen as he would: but let vs be as his sheepe, that do heare his voice, that his worde may be in our heartes, a seede

seed of regeneration, by which we may be borne a newe, into holinesse and righteousnesse, to glorifie him that is our God for euer. &c.

The sixteenth Lecture, vpon the

12. 13. 14. verses.

- 12 *Take heede, brethren, lest at anie time there be in any of you an euill heart, and unfaithfull, to depart away from the liuing God.*
- 13 *But exhort one another daily, while it is called, To daye: lest any of you bee hardened through the deceitfulnes of sunne.*
- 14 *For we are made partakers of Christe, if we keepe sure vnto the ende, that beginning, wherewith we are upholden,*



N these wordes, the Apostle beginneth more particularlie to handle y former words of the prophet, and so to amplifie his exhortatiō, that in no wise the Hebrues should forget to heare & to obey Christ their only prophet: and first of al, in this that the prophete saith: *To day*: by which the Apostle gathereth, that we muste not neglecte this time of our calling, but when the voice of the Lord is heard, then we must shew our obedience: for it is not meete that he should speake, and we shoulde be deafe, nor he shoulde call to daye, and we to make answer we will come to morowe: suche loose regarde of the word of the liuing God, becommeth not those that are his

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Saincts: neither doth our sauour Christ so teach vs him selfe, when he saith so manie times: *he that hath eares to heare let him heare*: therefore, when the Lord openeth his mouth, let vs erecte our eares: and in the daye that he doth teach, let vs learne in the same, and glorifie god in his goodnes: this is y^e plaine meaning of the Apostle in these wordes of the twelfth & thirteenth verse: *Take heede brethren lest at anie time there be in any of you, an euil hart & vnfaithful, to depart from the liuing God: but exhort one another dailye, while it is yet called to day, leasl anie of you be hardened with the deceitfullnes, of sinne*: Besides this generall doctrine in the wordes of the Apostle, we haue manie thinges profitablie to note.

First, that heere againe, he calleth them by the name of Brethren, he sheweth a greate affection of brotherlie loue toward them: for there is no doubt but he was free from flattering wordes, and of the aboundance of his hart his mouth did speake, so that this testimonie of his good will, had greate weight to allure the Hebrues the more willingly to heare him.

And wee must learne a verie good lesson, with what care, and loue, and earnest desire we must doe all thinges to our neighbour. We must not as in other thinges, where we care not greatly whether they come to passe or no, so vse our exhortations and admonitions to our brethren, but what we aduise them or speake vnto them touching the feare of God, we must haue all our harte bent to doe them good: no care, nor desire, ought to be greater in vs, then

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then this, that by some meanes we might doe them good.

This affection the Apostle sheweth, when he calleth them brethren: and we that this day preach vnto you when we say (dearie beloued) or (louing brethren) or vse such like names by which we call you, either we haue this earnest affection to winne you vnto Christ: or else, in the pulpit also we haue learned to dissemble: I note this now, both to stirre vp my selfe, and to admonish other: for I heare daylie such louing names of the people in the preachers mouthes, and I pray God, as much louing affection may be in their hartes vnto them.

An other thing, in these woords of the Apostle taught vs, is this: what the cause is why all the day longe the Lord speaketh vnto vs, and few regarde it: and the cause is an vnbeleuing hart, therefore the Apostle saith: *Take heede there be not in arie of you an euill and vnbeleuing hart to fall away from the liuing God:* which wordes he addeth as a declaration of the former wordes of y^e prophet, where he saith: *It is a people that do erre in their harts, for they haue not known my wayes:* here we must first see where is the roote and founteine of our sinne, which is not farre off from euerie one of vs, in y^e East or West or endes of the world, but it springeth vp and is nourished in our owne hartes, and what focuet is euill in vs, here it hath his founteine: in which we knowe first our sinne is our owne, and of our selues it riseth: accuse not, neither this nor that, but humble thy selfe, and confesse thy sinne, which is bred within thee.

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It is true, we haue many tentations, but we could not be ouercome of them, if the corruption of sinne were not within vs: for our saujour Christ was also tempted, yet he sinned not, and the cause was, when the prince of this world came vnto him, he found nothing in him: if it were so in vs, all tentations should be in vaine: but we, because we are borne in sinne, and no goodnes dwelleth in our flesh, therefore we are streight carried as we most desire, and our owne concupiscence giueth strength to our tentations. And againe, here we see, as our hart is a roote of sinne: so there is no sinne but commeth from the hart: if thy hart accuse thee not, be of good comfort, thy sinnes are abolished: if thy hart condemne thee, mock not thy selfe: for thy sinne abideth. Our saujour Christ saith: *the things come not from without which do defile a man, but they do proceede from the heart that is within: for out of the heart come euill thoughts, murders, adulteries, fornications, theftes, false witnes, slaunders, and all such thinges as defile a man:* a notable sentence, and full of godlie comfort in all our life: for when I see so manie men vexed in minde, this way or that way: some vow pilgrimages, some obseruation of dayes, some absteine from meates, some one thing, some another: in this wauering of manie, my hope is stedfast, I feare not, meate, drinke, day, time, place, person: for all this serueth me, and I serue the Lord, before whome whē my hart is settled in loue and obedience, al the world beside can not defile me: let vs therefore take good heede of this, and we take good heede to the safest Tower of defence, that we haue

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haue in all our life: take heede of thy hart, for if it accuse thee, it will kill thee: if it be on thy syde, let the heauens fall, yet the ruines of it shall not make thee affraid: let thy aduersaries be who they will, let their counsell be neuer so subtile, and thy destruction that is conspired neuer so cruell: yet if thy hart shall be faithfull, thine enemies shall feare more then thou, & they shall be ashamed more then thou: for innocencie assisteth thee, which is strengthened with the arme of God, and is not vanquished of a vaine man. Let vs followe then the calling of the Apostle, and let vs regarde well our harts.

Now, as this is the safetie of thy life, to haue thy hart cleane: so marke these wordes of the Apostle, and he will teach thee how to haue thy hart cleane:

Let there not be in anie, (saith he) an euill hart of infidelitie:

Infidelitie is it which maketh thy hart abound in euil, and if by any meanes, it can get roome to lodge within thee, thy hart is taken, & imagineth from hence forth all mischiefe. When our Sauour Christ so manie times, reprobeth sundrie sorts of men, he maketh this as a generall fault of al, that they are vnfaithfull, and slowe to beleue. When Saint Paul condemneth them as reprobate men, which doe neuer see the light of the gospel, he maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their vnbeleeuing hart. And if we will be free from so greate a plague, let vs followe this counsell of the Apostle, that there be not in vs vnbeleeuing hartes. Let vs be, as our Sauour Christ teacheth Thomas to be, not vnfaithfull but faithfull:

Infidelitie, the cause of all euill.

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what soeuer is spoken in the worde of trueth, let it haue within vs a sure perswasion. If God say, hee will be our defence, and our exceeding greate rewarde: let vs beleue the assurance of his promise, and knowe he will not leaue his Sainctes, neither yet forsake them. If God haue promised eternall life to those that walke faithfully before him, let vs beleue his worde: that a thousand thousande, and ten thousand thousand yeres before him haue none accompt: neither yet any time, which can be expired at the last: but aboue all time, in immortalitie he hath established a dwelling for his Sainctes. If God haue threatened eternall fire, to consume and deuour his enimies: let neuer our heartes doubt or wauer, through the temptations of the deuill, but let vs acknowledge it in a certeine trueth, and beleue it, as if wee hearde, euen now, the fearefull voice to sounde: *Go ye cursed into eternall fire.* With such a beleeuing heart, let mee foresee the latter ende, and I shall not sinne for euer. But take nowe this feare awaye of those last iudgementes, and bring a wauering heart to Gods promises, and the sentence is pronounced ouer thee: because thou hast not beleued trueth, thou shalt erre in thine heart, and beleue lyes, till vanitie waste away thy yeres, and thou fall into the destruction, whiche thou shalt feele, before thou canst beleue, that it is prepared.

And let vs not onely beleue these last things, of which last of all, men must haue experience: but in all thinges nowe incident into our life. Let vs

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not be harde harted, but belecue the trueth, what it speaketh vnto vs.

If Paule say: *The glorie of the wicked, is to their shame.* Let vs yet, while we haue time, belecue it: and cast out such ambitious desires, as moste assuredly shall bring confusion.

If Paule say: *They that wishe to be riche, they fall into tentations, and into snares, and into many foolish and hurtfull desires, which drowne men in perdition and destruction.* why do wee not belecue it? and why make wee not our affections as straunge from couetousnesse, as wee wishe to be farre off from death, and from the graue?

If our Sauour Christe say: *If you loue mee, keepe my commandements.* who hath bewitched vs, that wee should not belecue the trueth? what meane we to liue in all excesse of sinne, and powre out our selues into riot, and yet still say: we loue the Lord? Surely (dearely beloued) one cause is of all: an vnbeleueing heart hath seduced vs. Wee thinke wee eate of the secrete Manna, when in deede we feede of ashes. We cannot see, that God resisteth the proude, his iudgements are high aboue our reach: and therefore, we will set vp our owne praise, and strue for honour, euen vnto death, & we feare not the shame that wee cannot see.

We knowe not what the kingdome of heauen is, neither can we knowe: for our eye cannot see it, our eare cannot heare it, our heart cannot comprehend it, neither hath the spirite of God reuealed it vnto vs.

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and when infidelitie hath thus couered vs, it is noe maruel, though we heare in vaine: *It is easier for a Camell to creepe through a needles eye, then for a rich mā to enter into the kingdome of heauen:* for we cannot feare, where we thinke there is no daunger: we can not hope, where we looke for no goodnes: promises & threatnings are but blastes of winde, where infidelitie hath taken away our wisedome: let vs now look in to our selues, and search our hart and raines, whether we stand in faith or no: for behold, this know, and the spirite witnesseth it: there is no ambitious minde aspiring to honour, no vncleane and filthy concupiscence of adulterie, no couetous desires of Gold and Silver, no sinfull delights of worldlie minded men, no fallinge from God, for these corruptible and vainethings, but infidelitie is both roote and braunche, the beginning and ending: an vnfaithfull hart causeth all in all: and let faith but dwell with in thee, to beleue the woorde of truth: know their is glorie, and honour, and immortalitie, and eternall life to those that patientlie seeke the Lord: and indignation, & wrath, and tribulation, and anguish vppon the soule of euerie man that doth euill.

Knowe that the worlde is vanitie, and all fleshe is grasse: that righteousnesse is perfect blessing, and the feare of God is happinesse: beleue this, as thou beleuest thine eyes to see the light of the sunne, or to discern the darknes of the night, and thou shalt neuer fall: were thy tentations neuer so manie, thou shalt overcome them, till the deuill

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deuill him selfe doe flee from thee: let vs therefore pray, and pray continuallie, euen as the Apostles prayed: *O Lord increase our faith.*

The wordes folowinge heere: *In fallinge away from the liuing God:* they shew, both what it is to be vnfaithfull, and what worke it hath in vs. For to doubt when the Lord hath spoken, or mistrust what he hath promised, it is to fall away from him: and when we beginne in hart to wauer, and call into question, whether his woord shalbe performed, or no: we lay our selues open to the assaults of sinne, and soone fall away from the liuing God, to our owne vanitie. And this generall rule, that infidelitie maketh vs fall from God, we must particularlie applie to all the woorkes of our life, that we be not hardened (as the Apostle saith) with the deceite of sinne: if I fall into daunger, and mistrust Gods prouidence, and seeke worldlie meanes and vnlawfull helpe of man for my deliuerance, the prophet Ieremie curseth this infidelitie, and saith: *Ier. 17. 5.* we withdraw our harts from the Lord. If in maintenance of our common wealth, we seeke onlie policies, and do that which is wisest with naturall men: the prophet Esay cryeth woe vnto such, for they fall away from God, they looke not (saith he) vnto the holie one of Israel, nor seeke vnto the Lord. If I vse lyinge woordes, or anie deceite, in buying, and selling, thinking so to wax rich: I am a lyinge merchant that am fallen from God: and as Salomon saith: *the bread of deceite shalbe sweete but for a while, and then my mouth shalbe filled with grauell:* and *Pro. 20. 17.*

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therefore that we may not at last be ashamed, and be guiltie of this great sinne, to forsake the liuing God, let vs take heede there be not in anie of vs an euill hart of infidelitie.

It foloweth now: *but exhort one an other daily while it is yet called to day.* As before the Apostle taught vs to beware of the sinne: so like a wise teacher he telleth vs heere, how we shall do it, that is, by daily exhorting one an other.

So Sainct Paule, when he woulde persuaदे the Thessalonians, to walke as children of the light, and as in the day time: he setteth out this rule vnto the, *Exhort one an other, edifie one an other:* and this is the discharge of that great commaundement:

Loue thy neighbour as thy selfe: as appeareth by the lawe that is written: *Thou shalt not hate thy brother from thine hart, but thou shalt reprove him, and suffer him not to sinne.*

Thus the Lord hath ordeyned, and this duetie he will aske at our handes, in which he will iustifie vs, or else cōdemne vs. Saint Iames saith: *he that conuerteth a sinner from going a stray, let him know it he shall save a soule from death, and shall conuer a multitude of sinnes.*

Solomon saith: *The fruite of the righteous is as a tree of life, and*

he that winneth soules, is wise. And the prophet Daniel in cleare and absolute woords speaketh plainlie: *they that be wise shall shine as the brightnes of the firmament, and they that turne manie to righteousness, shall shine as the starres for euer and euer.*

This duetie, I confesse, is chieflie the ministers, then the magistrates, then the fathers and masters, who are all accordinge to their callinge guiltie of bloud,

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bloud, if men perish in their gouernement for want of instruction: but yet, this duetie is also cōmon to all and none excepted: we ought all to edifie and exhort on an other.

There is no excuse of ignorance: there is none so simple, but hath learned the royal lawe: *Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule, and thou shalt loue thy neighbour as thy self.* In breach of this duetie, who is so simple, but he can sometime espie the sinne of his brother: in this, let him exhort him after his skill: for though he haue receiued but one talent, yet must he occupie that, else he shalbe condemned for a wicked, and a faithlesse seruant.

Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Christ.

We haue often meetings for the comfort of our life, and manie brotherlie feastinges are among vs: Take heede wee drinke not our wines in carued bolles, and haue sweete musicke at our tables, and none of vs, as the prophet saith, remember the affliction of Ioseph, that is (I meane) and none of Amos. 6. 3. vs care for the adulterie, drunkenness, gluttonie, blasphemie of his brethren: for if our meetings be such, our comfort of our meeting will soone be at an end, and our last mirth wilbe in heauiness.

And heere we must marke, when this duetie of mutual exhortation is required: the Apostle addeth, *while it is yet called to day:* this is, as I told you before, while
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Elia. 55.6.

while yet life and forgiuenes is offered vnto vs thorough the preaching of the gospel: this is to stirre vs vp, not to neglect the time of our calling: so the prophet Esay, *Seeke (saith he) the Lord while he may be found, call ye vpon him, while he is neere.* We haue all our times in which we are called to repentance: if we neglect them, we shall not haue them againe, though wee sought them with teares. The day was past with the riche man to call vnto Abraham, for Lazarus to helpe him, when they were both dead: the day was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when he was in the red sea: the day was, while Moses and Aaron wrought such miracles in his sight. The day was past with Iudas, when the deuill was nowe entered into him: the day was before, when Christ reproued him of his wicked purpose. The day is with vs, while yet we feele our heartes flexible, and our conscience is touched with the feare of God: the day is past, when at the last, our heartes sinke downe into infidelitie, and we can no more be sorie for sinne: therefore while time is, and we be yet sure it is the day of health, let vs regarde it, and take holde of it, as it cometh: for when it is gone, it is past recouerie: & behinde, there is no handfast to pul it back again.

It foloweth: *Least any of you be hardened with the deceit of sinne:* we see here, how we be caried into euill, y^e is, by craftinesse, & by deceit of sinne. Sinne neuer appeareth in her own cou^tenance, no more then y^e deuill sheweth him self in his owne shape: but as he is a lyer from the beginning, so all his dooinges are decei-

deceivable error: as him selfe is false, so are all his doings in falshood. Sainct Paul calleth it, *Juggling* Eph. 4. 14. *craftinesse*, to deceiue cunningly. Nowe then, if wee this day confesse that sinne is of the deuill, why do wee not belecue as the holie apostle beleeueth, that the sinner is holden in deceit and error, to do the things he knoweth not? And if in sinning wee do we knowe not what, and as we woulde neuer doe, if we knewe what we did: what meane we so willingly to be deceiued? where is the glorie of our grey hayres, or the reioyceing of a manly countenance, when so childishly we will be lead into the pit and snares. We knowe it is ill, we knowe it is of the deuill, we hate the name of it, wee are ashamed of the light of the sunne, when we do committ it, wee knowe the ende of it is death, and it bringeth forth nothing but our destruction: and what hartes haue we yet within vs, of fleshe, or of stone? of wisdom, or of madnesse, that wee be still deceiued with such a monster? where be now our politique heades, and wise counsels, of which we boaste so much, that we be ware men, circumspect in all thinges, foreseeing harmes, preuenting enemies practises: and I wot not what idle praises of vaine men. For, where is their witt, where is their counsel, where is their sound aduice and deepe consideration, whē their greatest & dedliest enemies, ambition, pride, reueng, vniustice, couetousnes, adulterie, lodge in their priue chambers, & ly betewene their breastes? Alas (dearelie beloued) what gaine should be vnto vs, if we with you, & you with vs, should both
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petish together. Howe muche were it better, that we shoulde admonishe one another, and liue together to eternall life? Let vs not then be mocked with the deceit of sinne. And at one woorde, to all those wise men, of whiche I spake, and to all you that be present of that number, this I say: and yet, not I, but the prophet Ieremie, that you may be sure I say the trueth. When all your vaine praises shalbe scattered into the winde: when the Lorde shall cut off all flattering lippes, and make perpetuall silence of these emptie idle blastes, that haue puffed you vp: another, and a truer, and a more enduring testimonie, shalbe pronounced of you: that except you turne, while it is yet called to day, & be not hardened with this deceitfulnesse of sinne, you are vnwise, & shall be ashamed of your grosse ignorance: for you haue refused the lawe of the Lorde, and what wisdom can be in you? This testimonie I am sure is true, and the liuing God hath spoken it of the children of me: and howe blessed are we, if we do beleecie it: & how much more happinesse is in one day of our honour, in which we are wise to escape the deceit of sinne, then in ten thousand dayes, in which we should fall from the Lord of life. This is wisdom, and he that hath vnderstanding, let him marke where, and howe many are his footesteps, that he be not overtaken with the sleighes of sinne.

It foloweth now in the wordes of the Apostle: *for we be made partakers of Christ, if we holde the beginning of our substance, steadfast vnto the latter end:* he amplified before the exhortation of the prophet, by pondering.

ring of this worde, *Today*: willing vs not to pretermit the time, but diligently to stirre vp one another while this day of health abideth. Nowe, he continueth the same exhortation, by waying of the residue of the wordes: *If you heare his voice, harden not your hartes, as in the bitter murmuring*: shewing, that our forefathers example should be our instruction, and wee ought to take heede by their punishmentes: for, if God spared not them, howe should he spare vs? but they, when they heard his voice, yet they sinned: & though he spake vnto them, yet they beleeued not, and therefore his anger fell vpon them: euen so, if nowe the voice of Christ shalbe heard of vs, and we belecue it not, or else little regarde it, as wee fall into the same example of disobedience, it standeth with the iustice of our God, that we should be partakers of like punishment. To this purpose are the wordes of the Apostle, to the ende of this chapter.

Touching this 14. verse: the more to perswade vs, the Apostle sheweth what great benefite is vnto vs, if we wil be faithfull to heare his voice, & abide constant in obedience of it: for so wee shalbee partakers of Christe. We knowe, this is our hope, & all the assurance wee haue with God, that wee be made members of Iesu Christ: wee must be grafted into him, and be made members of his bodie.

Euen as the vine braunche, can haue no life, nor bring forth any fruite, except it abyde in the bodie of the vine: no more haue wee either life or righteousness, except wee be, and abide in Christ. This is mysticall vnitinge, and spirituall ioyninge wee haue

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haue with Christe: he is our substance & being in y^e inheritance of glorie: so his righteousnesse is our righteousnesse, his loue is our loue, his life is our life his spirite is our spirite, of his fulnesse we receiue al: this is a great mysterie which neither our eye seeth, nor our harte can vnderstande: but yet it is a real ioyninge of vs with him, which our faith doth easily comprehend: and when we shal see that wisdome which could vnite in one person, God and man, we shall see the wisdome whiche hath made all vs, the bodie of that heade, and members one of another. This greate benefite is here sett out vnto vs, in a sure promise: *we be partakers of Christe*: that we shoulde (as I saide) bee more moued with so greate a blessinge. And here we haue al to learne a good lessō, y^e is, how we are al sett free from sinne, & presented faultlesse before the presence of gods glorie, and that is, by beinge made one with Christe, and appearinge in his countenaunce: for of him onelie it is true: *This is my beloued sonne in whome I am well pleased*: if vnto him we be giuen, and with him be ioyned: then in him we are also beloued, and through him we be accepted. This is the saluation we haue by him, to be grafed in him, and made partakers of his life. Euen Abraham our father, & before Abraham, Noe, Enoch, Abel, or who so euer since haue had highest praise, Iob, Daniel Samuel, Iohn baptist, y^e virgin Marie, al are one before God, not one in him selfe excepted, but all were vnited to Iesus Christe, in whome they were righteous. Were we neuer so full of good works, our wel doing extendeth not vnto the Lord: nor

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nor they can possible either deserue his fauour, or once come in his sight: but we muste leaue all our woorkes in the earth, where they are done, and they must die with the corruptible handes and feete with whiche they are wrought: we muste goe naked and bare, & offer nothing but that which is Christes, yea our selues we muste present in his bodie: for in our owne persons we can not possible be accepted: haue therefore a wise and vnderstandinge faith, knowe how you are made one with Iesu Christ, and there lay the anchor hold of thy hope: for in him it is impossible thou shouldest perishe.

It foloweth: *If we holde the beginning of our substance sure and stedfast vnto the end:* this is the condition vnder which we shalbe partakers of Christe: perseuerance and constancie vntill the ende. Our *Substance* as the Apostle calleth it, that is our being, our vpholding, our settled standinge, this our estate of vnitinge vnto Christ, the beginning of this, nowe wrought in vs, we must hold it, and strengthen it vnto the end, then we knowe we be partakers of Christe: this beginning of our *Substance* is faith by the preachinge of the gospell, by which we be nowe spirituallie vnited vnto Christ: this faith by hearing the voice of Christ through whiche we are one with him, by the same woorde we muste nourishe it, and keepe it stedfaste vnto the ende, this is the same thinge whiche Paule teacheth to the Colossians: that Christe hath reconciled vs in his bodie, if wee abide in faith grounded and settled, and be not moued from the hope of the gospell, whiche we haue hearde preached vnto vs:

Col. 1. 23.

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touchinge this, I saide much in the exposition of the sixt verse, nowe this I will adde: if you will knowe the churche of Christe, knowe it by this mark, it holdeth the beginning of her substance stedfast vnto the ende: the beginning of our substance, he called before in the sixte verse, the assuraunce and reioycing of our hope. Saint Paul (as I told you) in plaine words expoundeth it thus: a sure faith in the gospel preached. Now you knowe the marke of the church of Christ, a sure faith by the preaching of the gospel: take away assuraunce, you take away the faith of Gods electe, for it must bee sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sworde of the Tyrant, if the stormie seas, if fearfull visions of euil spirites, if any of these make thee feare, in all these thus Christ reproveth thee: *O thou of litle fayth*: for if he that made all, be stronger then al, if in him thou trust, thou must feare at nothing, but knowe for trueth, that neither highte nor depth, nor death nor life, nor Angel nor power, shall euer seperate thee from the loue of god: this therefore (I say) first marke: take away suretie, and take away the faith of Gods churche: Againe, take away the preachinge of the gospel, and you take away faith: for so Paul faith: *our faith is grounded in the gospel preached vnto vs*: as in another place he speaketh expressely: *faith is by hearing of the woord of God*: therefore the gospel hath this name, to be called *the woorde of faith, the hearing of faith, the preachinge of faith*: and our receiuing of the gospel, is called *the obedience of faith*: neither is it possible to haue faith, where thou haste no woorde which

Rom. 10. 17

Rom. 10. 8

Gal. 3. 2

Rom. 1. 5

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which thou canst belecue, Nowe consider (I beseeche you) what church is the church of Rome: their faith they conceale it not, but thus teache, and preache, that it hath no certeintie: and for the gospel to warrante their faith, they seeke it not, but say: ignorance will stirre vp deuotion: and will not suffer the people to knowe the scripture, nay, they saye they neede it not but onely belecue as the church beleueth: are these the people to whome the Apostle writeth, that they shoulde surelie belecue the gospell vnto the end? if light be darkenesse, if good be euill, if holinesse be sinne, then are these men the church of Christe: but the time is past. Nowe let vs pray, that it would please God to strengthen in vs a true & liuely faith. &c.

T.ii.

The



The ſeuenteenth Lecture, vpon the residue of the Chapter.

- 15 *So long as it is ſayde, To day if ye heare his voice, harden not your hartes, as in the prouocation.*
- 16 *For ſome when they hearde, prouoked him to anger: howbeit, not all that came out of Aegypt by Moſes.*
- 17 *But with whome was he diſpleaſed fourtie yeares? Was he not diſpleaſed with them that ſinned, whoſe carkeſſes fell in the wilderneſſe?*
- 18 *And to whome ſware he that they ſhoulde not enter into his reſt, but vnto them that obeyed not.*
- 19 *So wee ſee that they could not enter in, becauſe of vbeliefe.*



Ere the Apoſtle proceedeth to amplify this exhortation of y^e prophet, in theſe words: *If you heare his voice, harden not your harts as in the bitter murmuring:* touching theſe words, you haue heard them before expoſited vnto you, therefore we now wil let them paſſe, onelie noting this vnto you: the Apoſtle ſaith: *while it is yet called to day:* that y^e prophet had ſaide *to daie:* the Apoſtle ſaith: *yet that exhortation is:* and yet it is called, *to daye:* wherby we learn the prophecies were not for y^e preſent time only, but daily we & our children after vs, are admoniſhed, inſtructed, taught, in their preaching: ſo when the prophet Eſay reſproueth y^e people for vſing their owne counſell, & ſeeking help of the Aegyptiaſ, whē they were in aduerſitie, y^e we ſhould know it was not only then Gods will, y^e his people ſhoulde truſt in him, and not make them vaine helps of men: but that alwaies, he ſhoulde be our onely refuge.

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fuge, the prophet saith: *nowe goe and write it before them in a table, and note it in a booke, that it may be for the last day, for euer and euer.* So the prophete Ieremie, mentioneth howe Baruche wrote all his woordes, making them an instruction vnto the posteritie that shoulde reade them. This our sauiour Christ ment, whē he said: *on soweth, and another reapeth:* meanig, the prophets laboured and we eate the fruite of their labour: and so Peter saith: *that not vnto them selues but vnto vs they ministred those things which nowe are preached vnto vs,* not onely meaning that they are witnesses of our faith vnto vs but our hope, our loue, & all is grounded vpon that foundatiō. A lesſō (deerly beloued) wel to be marked: for there be many, now a daies, which make to smal accompt of Gods prophets: their boldenesse in their ministerie, their sharpe condemning of mans foolish policie, their rules of iustice and iudgement, a greate many cast them off as thinges of an other worlde, or an other people: but we shal see that God is vnchangeable, and his righteousnesse is one for euer: and he hath made his prophets our scholemaisters, and the same word indureth for euer. I speake not of figures, and suche outward lawes as the Iewes had, for an appointed time, but Gods iustice, & gouernment which is eternal, is contemned of vs, if we cast away the instructions of rule and of righteousnesse wherof the prophetes preache: but we, because we wil not bringe our neckes vnder the yoke of the Lorde, therefore we make lighte accompt of their prophecies, though as the prophet saith: *they be written for euer and euer:* and thus farre of this.

Esay. 30. 8

Ierc. 45. 1

Iohn. 4. 38

1. Peter. 1. 12

Esay. 30. 8

T. iiii.

Nowe

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Nowe let vs see, how in these woordes following the Apostle applieth this exhortation, he saith: *for certaine when they had heard, prouoked him to anger: how be it not all that came out of Aegypt &c.* as if he shoulde also adde: but let it not be so with vs, let not vs walke in the way of these sinners, whiche thus prouoked the Lorde, and he was angrie with them: but let vs followe better aduice, and wiser guides: they did not all murmur that came out of Aegypt: not all prouoked God: let vs folowe these that obeyed, and if they were few in number, yet let vs strue to walke with those fewe, for their way is better then the waye of the multitude: this is the exhortation heere made, and it ought to be often considered of vs.

Many times in the scripture, we be taught, to set out y^e examples of good men vnto vs, but especially suche examples as are in the scripture we ought still to remember them: for, for the same purpose they are written vnto vs: and if we set them not before vs to folow, we regarde not the voice of God whiche we heare: this verye example whiche the Apostle biddeth vs nowe consider, S. Paule saith: *It was written to teach and admonishe vs, vpon whome the latter ends of the worlde are come:* and in the eleuenth chapter of this Epistle, the Apostle reciteth a greate number of godlie and faithfull men, by their example prouoking vs, that seeinge we haue suche a cloude of witnessles, we shoulde caste off sinne that wrappeth vs about, and ioyfullie runne in the fellowship of so manie sainctes. This is written to moue vs, and this ought

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ought to moue vs, and this will moue vs, if wee quench not the grace of God that is giuen vs: for who of vs this day woulde not be as Paule, or Peter, as Abraham or Isaake, as Iosias or Dauid? who I say that is wise in harte, woulde not walke in their wayes, liue their liues, and leaue their memories behinde them; or who had leuer be as Simon Magus, or Iudas, as the Scribes or Phariseis, as Ierobam or Achab; and why then be we yet foolish? if our owne heartes do sufficiently instruct vs, and the voice of the Apostle do so earnestly exhort vs: why do we not learne not to tempt God, as many haue tempted him, and are destroyed: but to obey and heare his voice, as many haue obeyed, and their remembraunce is in blessing? let vs heare therefore this exhortation. It foloweth: *but not all that went out of Aegypt:* this is added of the Apostle to comfort anie y were weake harted: for some would think: hath God so destroyed our forefathers, and made their carckasses to fall in the wildernesse: they that were in multitude as the sande of the sea, did he make them so fewe in number? of six hundred thousand me & more, were there so fewe left that died not in their sinnes? what hope can I haue, or how shal I stand before y face of God? thus I say, if anie man should feare, the Apostle addeth a notable comfort: they did not all prouoke God, that came out of Aegypt: but with whome was he angrie fourtie yeres? was it not with those that were disobedient? heere wee learne, wisely to trie and examine our selues, whether wee be in the fauour of God, or no,

Num. 255.

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and that is by searchinge our owne hartes, whether we would obey his voice or no: It skilleth nothing what other men are before vs, or what come vnto them: but all is in this, what our owne hartes are before God, and howe we obey him: if when any nation haue filled vp their iniquities, and God roote them out, yet let not the faithfull of that nation feare, for God is their God vnto saluation: put thy trust in the liueing God, and though a thousande fall on thy leaſte hande, and tenne thousande on thy righte, yet ſhal no hurt approch vnto thee: denie not the words of the holy one, and though the earth be moued, yet thou ſhalt be in peace: for God regardeth thee not by thy father or mother, or by thy countrie: but if thou wert borne amonge the moſte barbarous people, yet by thy faith thou ſhalt liue. A notable example we haue in Paule, who ſhewing the greate ſinnes of his people, and y^e vengeance that God had executed againſt them, he makerh ſtreight this obiection: hath God then caſte away his owne people: and anſwereth: *God forbid, for I am an Iſraelite*: he held the aſſurance of his election, not by his countrie or brethren, but by teſtimonie of his owne ſpirit, whiche feared not at the fall of other, but ſtood in the aſſurance of his owne predeſtination. Thus heere the Apoſtle comforteth the weake: it is true, God deſtroied an infinite multitude of his people, yet feare not thou, if thou abide in his obedience: for whom deſtroied he but thoſe whoſe hartes cōdemned them ſelues, thoſe that were diſobedient: he deſtroied not Caleb and Ioſua, that were of an other ſpirite: he deſtroied not
Moses

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Moses that was faithfull in all his house: and if our harts condemne vs not, we haue boldnesse with God he will not impute our sinnes vnto vs, but he will graunt all our requestes, and fulfill all our desires: this reioycing let vs haue in our selues, and howe so euer the world be moued, no man shall take our ioy from vs. It is not so with them which put ther truste in other thinges, whether it be in the Pope, or in the Citie of Rome, or in the multitude of their fathers, or what so euer, in all these, is noe suretie at all: for if God shal destroie Rome, and all the buildings of it, what will they then say? or what if the Papacie be trodden downe, so that none be after found in that seate, is not then al their reioycing done? and what a miserable faith is it, which is no stronger then a mortall man, whose spirite is in his nostrels: or, then a walled towne, which is easlye battered: is this the rocke which Christe commendeth, whiche neither storme nor tempest shall euer shake? nay, this is the blinde confidence whiche the people of Israel had in the temple, and in mount Sion, whiche vanished as smoke when the people were led into Babylon, and lefte the temple naked behind them: So these men, when we shall see suche thinges come to passe, they shalbe ashamed of the Pope their expectation, and of Rome which was their glorie: but we will dwell in the defence of our God, with a true faith, committinge our selues vnto him: and neither Rome, nor Babylon, nor our forefathers, nor our posteritie, shal euer turne away his loue from vs: this comfote is here taught vs by the Apostle, in this example of our

T.v.

forefa-

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forefathers, whiche kepte their faith in the wilder-
nesse, and were not seduced with the multitude.

Now where he saith, *with whom was he angrie fourtie
yeeres*: we haue here to learne what is the longe suf-
fering of the Lorde, who doeth not streight punish
the sinner, but as he endured the manners of the peo-
ple of Israel fourtie yeeres, so he beareth with vs in
all our transgressions: and so the prophet Dauid set-
teth out vnto vs this example, that *God made his wayes
known vnto Moses, and his woorkes vnto the children of Is-*
rael, that we might see, *the Lorde is full of compassion and
verie slowe to anger, and of great kindnesse*: and againe in the
hundreth and seuenth psalme, reckoninge vpp the
woorks which God did for his people in the wilder-
nesse, making this an instruction vnto vs, of his long
patience and goodnesse, he addeth streight: *O that men
would therefore confesse before the Lord his louing kindnes, &
his woonderfull woorkes before the sonnes of men*: if thus wee
consider this example and suche like, we are no idle
hearers, but profitably exercise our selues in his iudg-
ments: and as we ought to giue him this praise, that
he is longe suffering, patient, and of much mercie: so
let vs knowe what duetie we ought againe to ren-
der vnto God, for all his goodnesse: for a greate ma-
nie of vs, we crie with loude voices: the Lorde is
mercifull: but we be dumbe & deafe, and haue no
hartes, when we shoulde learne what his mercie re-
quireth of vs. Be wise then, and learne of the blessed
Apostle Paule, who thus teacheth the Romanes:
The bountifulnesse of God, must prouoke thee to repentance:
for else thou despisest the bountifulnesse, & patience,
and

Psal. 103.

Psal. 107. 8.

Ro. 2. 4.

and long suffering, of the Lorde. Marke this well
(dearly beloved) & be not mocked: if we say God is
good, & the Lord is gracious, & full of patience to
the children of men: knowe, that our owne harts do
then aunswer vs: render againe praises & obedience
to him, that is so good vnto thee: for, tell mee, what
wouldst thou think of such a child, who, because his
father is louing & kinde, would therefore be rebel-
lious & riottous: what wouldst y^e think of a seruā,
that because his maister is gētle & courteous, would
therefore be carelesse in his worke, and not regarde
him: what subiect (thinke we) were he, that because
his prince is good and fauourable, would there-
fore be trayterous, and conspire against him: would
we not giue speedie sentēce against such monstrous
& vnnaturall men: and what hearts then haue wee
that be here this day, if we will confesse this greate
goodnesse of god, our king & father, and yet walke
in our sinnes before him: we know it to be true, and
we cannot deny it: if sinne should carrie vs stil away,
all the day long to be defiled in it, our consciences
would aunswer vs at night, euen as Paul saith: This
hardnesse of ours, and harts that cannot repent, they ^{Ro. 2. 5.}
heape vp vnto vs wrathe against the daye of wrath:
when this mercifull father wil shewe him selfe, that
he is also a righteous and a iust God: and if we doe
not in time beleue it, & foresee it now while it is yet
called to day, experience, which is the scholamistres
of fooles, shal make vs cōfesse at y^e last, that god for-
getteth it not which he long leaueth vnpunished. I
remember this was once the faulte of Israel, why
they

Readings of M. Decring vpon

Elay. 37. 21

they lyed vnto the Lorde, and set not their mindes on him, because, as the Prophet saith: *God helde his peace, and that of long time:* but why should this faulte be ours, who by their example should learne wisdom: nay, let vs rather leaue them in their wayes, and folowe the spouse of the bridegrome Christ, who in the day of her calling, though shee sleepe, yet her hart waketh, and when the head of her beloued is full of deaw, and his lockes with the drops of the night, shee despiseth not his long patience, but aunswereth in the ioy of her heart: I haue put off my coate, how shall I put it on: I haue washed my feete, how shall I file them againe: as the church saith in the Canticles. Thus let vs answere the long suffering of our God: and how so euer he be angrie with many, as with the Israelites in the wildernes, he wil be pleased with vs, as with Caleb, or Moses, and we shal enter into his rest.

Math. 5. 48

Againe, where it is here set out, how God was angrie: let vs remember the commaundemente of our Sauour Christ to vs: *Be perfect, as your heavenly father is perfect.* The prophet Dauid being greatly prouoked against his enemies, yet would he not hurte them, because (saith he) *thy louing kindnesse was before mine eyes, and therefore I walked in thy trueth:* So wee, if Gods image and likenesse shine in our dooings, we are sure we walke in peace: therefore, where the scripture biddeith: *Be angrie, but sinne not:* how can we haue a better rule, then to see in the worde, howe God is saide to be angrie with his people. He is angrie here, because they refused wisdom, &

Psal. 26. 3

Psal. 5. 4

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imbraced follie, because they forsooke the woorde
of truth, and folowed vaine deuices, because they
would not enter into the rest promised them, but
had more desier to returne to the heauie labour
and bondage of Aegypte. This madnes of the peo-
ple, the Lord is angrie with, as a louing father that
had care ouer them. So if we wil haue holie anger,
let it be free from al hatred and reuenge, and arise
onlie for the profit and well doing of our brethren.
Thus we reade our Sauour Christ was angrie, whē
he saw the frowardnesse of the Iewes, who by no
admonitions would be made wiser. Thus Paule Mar. 3. 5.
prouoketh Timothie to anger, when he saith: *reproue* 2. Tim. 4. 1.
and sharplie rebuke men, that they do not turne away from
the truth. So saint Iude biddeth vs all, if we fall in to Iud. 23.
companie with froward men: *to saue them with feare:*
as if wee woulde soudenlie plucke them out of fier.
Thus if we can haue our affections moued, we are
holilie angrie: for the ende of our doing is the pro-
fit of our brother. Thus, you that be maisters may
be angrie with your seruants: God requireth of the
faithful labour, not eye seruice, as seeking to please
men, but in singlenes of hart to doe their duetie to
him, vnder whome God hath placed them: and in
this accompt euerie seruant must appeare before god.
If thou seeing thy seruant disobedient or slouthful,
hast this respect, to be griued with him, because he
offendeth God: thine anger is a blessed anger: and if
thou chide sharpely with thy seruaunt, thy loue is
more acceptable before God: but if all thy anger be
for thine own cause, for thy meate, thy drink, thine
appa-

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apparrell, thy hawke, thy hounde, if thou haue none other respect thy seruant hath done very ill, in being carelesse for his maisters busines, and thou haste done muche woorsse, who for a trifle canst be angrie with thy brother: but if the other be thy greatest care, that thy seruant shoulde knowe God, and doe the duetie which he requireth at his hande, then art thou blessed in thine anger, and thy chiding woordes, are as a *sweete oyntement* (as Dauid saith) *that shall not breake his head:*

Psal. 141. 5

In the woordes folowing: *was it not with those that sinned, whose bodies fel in the wildernesse:* The Apostle here sheweth, first, why God was angrie with them, then what punishmente he laide vpon them: the cause of his anger was their sinne: wherein we see, there is no calamitie commeth to the wicked but for their sinne and all the chasticementes of God, whiche come vpon them, are to admonishe them of their euill, that they might turne vnto the Lord: So when the sinnes of Israel were nigh desperate, and past hope of amendment, the Lorde saith: *he will melt them and trie them: for what shoulde he do else for the daughter of my people:* noting this to be the extreme remedie, by whiche if wee bee not healed, wee must die in our euil diseases.

Iere. 9. 7

So, long before when their fathers were as euil, & had all fallen away from God, and were not amended by punishment, the Lorde saith by his prephete: *wherefore should you be smitten anie more.* seeing you fall away more and more: shewing expresselie this cause of their plagues, that they shoulde haue turned from their

Esay. 1. 5

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their finnes : Let this be a greate comforte vnto euerie one, whose finnes accuse him, that he is not smitten of the Lorde, but for his amendement : let him not faynt, because the hand of God is heauie vpon him, but let him reioyce, because the mercie of God is offered largely vnto him : for therefore he is punished, that he shoulde repent. A singular example we haue of this, in Manasses, the king of Iudah, who had set vp al abominations, and multiplied offences without number, but when he was bowed downe with manie yron bandes, and the king of Ashur laid him in painful imprisonment where he could not lifte vp his head, then he remembred the Lorde God of his fathers, who saued not onely Abraham, and Isaake, and Iacob, and their righteous seede, but in his greate mercies receiued sinners into fauour againe: and therefore in his tribulation, he humbled him selfe exceedingly, and came before God to aske forgiuenesse for all his finnes, whiche were more in number then the sandes of the sea, and the Lorde was intreated of him, and forgaue all his offences,

So Sainct Paule in al his hatred and enuious persecutions, when he was struken downe, he despaired not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, *Lord what wilt thou that I should doe?* A2.9

These examples are set out vnto vs, which be so great sinners, that we should not despaire in our afflictions, but turne vnto the lord, who offereth mercie vnto vs: & for our finnes, be they neuer so great, yet.

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yet the righteousness of our Saviour Christ, is greater: let vs onely belecue, and they are abolished.

Nowe, as we knowe, the afflictions of the wicked are for their sinnes, and that when they be chasticed, they be called to repentance: so also, we must remember, that many occasions are, why god sometime chasticeth his Sainctes, though their sinnes are all forgiuen and forgotten: for besides this, that we shoulde turne vnto the Lorde, many other benefites are also in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affliction, y^e triall of our faith: for though we ought al to haue a ful purpose, in wealth & woe, to cleaue vnto the Lorde: yet experience bringeth boldnesse, that our faith in deede is strong, and faileth not. We trust that we would not forget God, in the day of prosperitie: but the prince and noble man, who are full of peace, they knowe whether their heartes be knitt vnto God in loue and obedience, which all honour and glorie cannot shake.

We trust we would not murmur in aduersity, but Iob and Lazarus, and men so farre oppressed with miserie, they knowe how strong their hope is to endure the crosse. We may reioyce in the perswasion of our minde, and our faith that feareth not, at the remembrance of the euil day, is well pleasing before God: but they may glorie more in the triall of their worke, who haue had experience of euil, and fainted not: and, they may more boldly sing the song of victorie, that they glorie in affliction, knowing that affliction hath wrought patience, and patience experience, and experi-

experience hope, and their hope shal neuer be confounded. This I adde, that we might know, though afflictions be to the amendement of our sinnes, yet alwaies the Lord respecteth not this, but by afflictions doth giue vs greater glorie, and therefore let vs not faint in them, nor be discouraged.

The second thing I sayd we should marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fel in the wilderness: this punishment Sainct Paule also expressely noteth in the tenth of the first to the Corinthians, and therefore is well to be wayed of vs, which so ofte is set out vnto vs in the scripture: their destruction therefore is our example to beware, and to feare before the angrie iudgements of God: for their deaths were no common deaths, but (as Paule noteth) soudeine and great destructions, as in one day, when 23000. were slaine, for their fornications: & againe, a great multitude destroyed by fire serpents, for murmuring against God: and at other times the angel of God brought manie plagues vpon them, in which they perished: these heauie iudgements were not executed of God, nor written for vs, that wee should forget them. The prophet Dauid in the hundred and sixt psalme, reherfeth these and manie other punishments of that people: in consideration of all which, he finallie maketh this exhortation to vs all: *Blessed be the Lord God of Israel for euer and euer, and let all people say Amen: praise ye the Lord.* If Sainct Paule applie this, to make it our instruction, that we should feare, and flee farre from the like

1. Cor. 10. 15

Psalm. 106.

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finnes: if the prophet Dauid in the remembrance of these so many, and so righteous iudgements, do so earnestly prouoke vs, to praise the Lorde in all his noble actes, and to shewe foorth his praises, and to runne vnder the protection of his hande, to be saued from our enemies: why should wee lightly let go these admonitions, and not rather, with faithfull heartes, see what great things the Lorde hath done, and consecrate our selues, to do his will, who is the God of glorie: or if we do not, what hope can wee haue to escape his iudgements? he that spared not his owne people, the children of Abraham, the naturall plants, which he had planted: howe shoulde he spare vs, that were straungers from his couenant, and wilde oliue braunches, which contrarie to our nature, are by his loue grafted into the naturall oliue tree? Let vs therefore beware by their harmes, and the greates iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes.

It foloweth nowe in the Apostle: *To whome sweare he, that they should not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other wordes of the prophet, all to one purpose, that by a double testimonie, as it were, we might haue sure hope, that the punishments of God shal not come, if our rebellion do not pull it downe vpon vs: for the promises of god are for euer true, that at what time so euer a sinner do repent him of his sinne, the Lorde will also repent of all punishmentes, which he

he threatened to bring vppon him: neither can wee possible stumble and fall downe in our wayes, except we be soule vnder our sinne, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearlie taught, that sinne is all the cause of Gods anger.

Now in the latter end he saith further: *and we see that they could not enter for their vnbeleefe:* in these wordes concludng what is the roote and founteine of all disobedience in vs, and that is vnbeleefe, infidelitie, a hart that can not giue full credit to all the thretenings and promises of God: of this by occasion of the Apostles woordes I spake vnto you in the former lecture, now that the Apostle repeateth it, we may be sure as Paule saith: as it was not greuous vnto him to tell vs the same thinge often: so it is for our fastie often to heare it: and therfore I say vnto you as I sayd before: let there be in none of you an euil hart of vnbelief, for hence is y^e prouocation to all euill.

Bring a faithfull hart which with an assured assent, shall receiue the woord that is preached vnto thee, and thou art armed with a stronge shilde which shall quench all y^e fierie dartes of the deuill. Eph. 6.
No man can belecue what things god hath reserued for his sainets, but he must needes accompt all the world to be but dounge, to the ende he may winne Christ.

No man can see what are the thretenings of hell fire, which is not quenched, but he will abhorre his sinnes more then he abhorreth anie death,

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death, and flee from them, least they should bring him to so great condemnation: let vs then be armed that the darts of infidelitie do not wound vs, and all the short of other temptations they shal scarce strike through our eye lidds: true it is, y our flesh is weak, but an armour of prooffe bringes it strong defence: So we may be easilie seduced with y deceite of sinne, but a liuelie faith wil soone lighten our eyes, that we shall not sleape in death. Though the world be full of all euill concupiscence: yet, *this is the victorie that ouercommeth the worlde, euen our faith.* And see (I besech thee) iudge of the first sinne of our first parents Adam and Eue, and by one offence iudge of all; was not Eue overcome by infidelitie, and first did shee not doubt of gods threatnings, before she ate of the apple: when God had sayd ye shall die the death, did she not fall to haltinge and beganne with peraduenture? she could not tell well whether it were so or no: & from this staggering fell she not away to sinne, and turned not till she fell into the wrath of God for euer: did not Adam also folow her example, and this corruption let vs be sure we haue taken from his loines, and sucked from his breasts: by it y devil is strong against vs, but let vs beware of it and be faithfull, and his strength is broken. The Lion of the tribe of Iudah hath overcome the crooked serpent, and by faith in him wee shall surelie liue.

This (dearelie beloued) the Apostle heere doth teach vs, a blessed lesson if we can happilie learne it, and in which we shalbe saued for euer more, and all
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our enimies shalbe our footestool. And the Lorde graunt for his Christes sake, that we may be made riche in all knowledge of his will, and abounde in a great measure of faith, that we may cleaue vnseparable vnto God, and vnremouable to be ioyned as chaste virgins, with a pure faith, vnto his sonne Christ. And let vs praye &c.

The eyghteenth Lecture, vpon
the .1. & .2. verses of the fourth
Chapter.

- 1 **L**ET vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you shoulde seeme to be deprived.
- 2 For vnto vs was the Gospell preached, as also vnto them, but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it.



YO V haue hearde twoe especiall pointes, in whiche the Apostle doth amplifie this exhortation alledged out of the prophet: *To day, if you heare his voice, harden not your heartes &c.* The firste was, that he saith: *to day:* therefore wee ought not to forellowe the time of our calling, but take the occasion & opportunitye, while it is offered.

Say not vnto the Lorde, when he knocketh: go, and come againe another time: for thou knowest

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not whether he will returne or noe. Seeke him therefore where he may be found, and call vnto him while he is neere at hand.

The seconde poynte, the Apostle stode on, was, that, *If wee heare his voyce, wee shoulde not harden our heartes:* teaching vs, that onely by fayth wee shoulde bee fruitfull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Christe can bee vnto vs, but a sauour of death, vnto death: therefore, when wee heare him speake, let vs faithfullie receiue the gospell of saluation at his mouth, or at the mouth of his minister, knowing he is our onlie prophet, giuen of God vnto vs: of this the Apostle now concludeth in the first of this chapter: *Let vs feare therefore least at anie time this promise of entering into his rest being forsaken, any of you may seeme to be de- prived:* by this conclusion yet once againe exhorting them, that they would not neglect their onlie prophet calling them, and so at last be frustrate of their yaine hope. Let vs heare lay together these sayings of the Apostle: in the beginning of the second chapter when he had proued our sauour Christ to be God, he saith: *Wherefore my brethren, we must carefulle hearken, to the things we heare, least we fall away as water.*

In the beginning of the third chapter, when he proued him to be mā also, like vnto vs, except sinne, he addeth: *Therefore my brethren, partakers of the heauenly callinge: consider the Apostle and high priest of our profes- sion.*

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Now Iesus Christ: After againe, when hee had proued our sauiour Christ to be our onlie and faithfull prophet, he confirmeth his doctrine by the woord of the prophet, alledging this exhortation out of him: *To day if you will heare his voice, harden not your harts, &c.*

Againe, applying these woordes of the prophet, he saith: *See my brethren that there be not in anie of you an euill hart, of unbeliefe.*

Now, here againe, as a conclusion: *Let vs feare lest this promise of entring into his rest, beeing forsaken, wee should seeme to be deprived:* And as though all this were not enough, in y^e eleuenth verse after, he saith: *Let vs therefore be diligent to enter into that rest, that no man fall into the euil example of disobedience.*

And yet againe, in the end of this chapter: *Seing we haue a great high priest that hath pearced the heauens, euen Iesus Christ the sonne of God, let vs hold fast our profession. &c.*

What shall wee thinke of all this? what meane these often exhortations? surelie (dearelie beloved) nothinge else but that we be dull of hearing, and exceeding harde to learne: for tell mee, notwithstandinge this exhortation so often made, are there not (trowe you) manie among vs, which yet regarde it not? yea, and yet if againe, and againe he should crie vnto vs, would we all obey his voice? we would, if we were wise: but foolishnesse is so wrapped vp in our heartes, that I am afraide, all the exhortations, not onlie here made by the Apostle, but all other y^e haue bene made vnto vs,

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thirtie, fourtie, fiftie, threescore yeres, haue not yet taught vs all that be heere this day, with singlenesse of hart and with syncretitie to loue the Lorde: and is it then anie marvel, though the Apostle hauinge compafsion on his brethrens ignorance, doe this often exhort them in one thing: and if we be weake, subiect to the same infirmities that they were, let vs thinke it is necessarie for vs. Onlie I beseech you take heede, that seing God hath this mercie vpon vs, which he had vpon our fathers, that his woord is thus vnto vs: *Precept vpon precept, precept vpon precept:* let not vs be againe as they were, that not withstanding all these often and earnest exhortations, so plaine to vnderstand, yet that the Lord speak vnto vs, as with a stammering & a strange language, that we vnderstand nothing: for Alas (dearlie beloued) how vnprofitable were that for vs: and howe much better were it, wee had neuer heard at all, then so often to refuse the Lords calling: let this therefore be our wise vnderstanding in this case, and that which so often is told vs, let vs at the last trulie learne it. Now, touching these woords of the Apostle, that he saith: let vs feare, that we lose not this rest promised vs, we must not take it, as though the Apostle taught that the elect should feare, as though they might fall from their hope: or, that their election were not sure: for you haue heard before, howe he sayd, *we must hold the reioycing of our hope, with all assurance and constancie vnto the end:* but heere wee must consider to whome the Apostle speaketh, that is, to such as are farre off from a true faith, which haue shewed:

Ma. 28. 10:

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shewed no greate regarde to the voice of the Lorde Iesu, which are yet in manie tentations of sinne, doubtfull to be carried away with the deceites of it. As if at this day the Apostle should preach, when we see so manie worldlie minded men, so few hungering and thirsting for heauenlie things; in this case, and to such people (considering their outwarde woorkes) the Apostle saith: let vs feare, as in deede there is iust cause of feare: for when there is scarce in vs anie zeale of God, scarce anie loue of righteousness, but all our thoughts do wander in worldlie vanitie: if in this case we should boaste of our faith, were it not good to byd vs feare, to take heede that we be not deceiued? and what is this against the assurance of the faithful, that y^e Apostle biddeth them which are not yet called in holinesse, to feare, lest they be deceiued in their vaine hope.

If it be here sayd: the Apostle includeth also himself, and therefore this feare is also in y^e most Godlie: I denie not, but in other places of scripture, feare is commended vnto the most Godlie: but the cause of this is, because we be all weake, ful of infirmitie, readie to sinne: as wee see in Dauid, in Ezechias, in Peter, in all the sainets of God: and therefore this feare is commended in them, which is, a good care and regard of their weaknesse, that they fall not, a care that may driue out securitie, not a feare to take away the boldnes of faith.

*The feare
that is com-
mended
to the
godly,
what it is.*

So when we are bid to feare, it is as when we are byd, to watch, to be sober, to stand with our loynes gyrded, to haue before vs the wayes of god with reuerence,

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uerence, and obedience, it forbiddeth presumptious and vaine boasting of saluation, when the glorious & feareful name, *the Lord thie God*, is not regarded of thee.

Ro. 11. 20.
Iob. 10. 15

So, when Sainct Paule commendeth our sayth, he addeth : *be not yet highe minded but feare*: and Iob sayth: *If I haue done righteously, I will not lift up my head*.

This feare is a feare of falling into sinne least wee should offende so mercifull a father: it is not a feare of falling from his grace, least he should take his mercie from vs. A playne rule of this, Saint Paule commendeth vnto vs al, writing to the Philippians,

Phi. 2. 12.

with feare (sayth he) *and trembling make an ende of your owne saluation*: commending lowlinesse, and humbleness of minde, but yet ioyning it fast to the hope of eternall life.

1. Cor. 2. 3

And this counsell hee followed him selfe, as hee sayth to the Corinthians: *I was among you in weakenesse, and in feare, and in muche trembling*: Yet hee helde fast his sayth, that *neither death, nor any creature should seperate him from the loue of God*.

Ro. 2. 38.

And this the Apostle, euen in this place, teacheth, when hee addeth : *least anie of you seeme to bee deprived*. For (in deede) he is not deprived, or frustrate of anye hope, who neuer had hope: but it seemeth so to some, because hee woulde talke of hope. No more can any man fall, who neuer stode: yet because it appeareth so, Sainct Paul saith: *He that seemeth to stande, let him take heede hee fall not*.

2. Co. 10. 12.

And this the Apostle, euen in this place, teacheth, when hee addeth : *least anie of you seeme to bee deprived*. For (in deede) he is not deprived, or frustrate of anye hope, who neuer had hope: but it seemeth so to some, because hee woulde talke of hope. No more can any man fall, who neuer stode: yet because it appeareth so, Sainct Paul saith: *He that seemeth to stande, let him take heede hee fall not*.

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It is moſte certeine, *hope maketh not aſhamed:* but we deceiue our ſelues, in thinking we haue hope: for true hope, as is ſaide here, is in the promiſes, and they are apprehended with faith: and faith hath feare of ſinne. Where theſe thinges are, no man is deſtroyed of his hope: where theſe are not: he hopeth fooliſhly, who had in deede, no hope at all. And he is ſaide to fall out, who at the laſt is founde to haue no inheritance with the ſainctes, who yet neuer fell out: for in deede, he neuer was within the covenat: according to that, whiche Saint Iohn ſaith: *They went out from vs, but they were not of vs: for, if they had bene of vs, they ſhould haue tarried with vs.*

Ro. 3. 5.

Ro. 4. 16.

1. Ioh. 2. 19.

This I ſaye, that you may knowe howe to anſwer the enemies of our faith, who woulde haue vs ſtill to doubt, and neuer to be ſure of Gods promiſes: when they obiekt vnto vs theſe places of feare, we may anſwere them, that our feare is our humilitie and caſting away of pride: our feare is our reuerende care to walke in the wayes of God: if they feare any other feare, wee will not feare with them: *For God hath not giuen vnto vs the ſpirite of feare, againe vnto bondage, but he hath giuen vs the ſpirite of adoption, by which wee crye, abba, father.*

1. Tim. 3. 7.

Ro. 8. 16.

This is our bleſſinge, whiche wee haue of God, and in whiche, wee ſhoulde allwayes reioyce. I graunt, wee do not here obey God, as wee ſhoulde: for who is hee that ſinneth not. Wee feare many times, and Gods deareſt children, are moſte

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most tempted: so that they are brought sometime euen to hell gates: but this we confesse, is our infirmitie, the trueth of Gods promises ought to haue greater faith within vs: but it is necessarie we should feele our sinnes, that we might be humbled, and we must dye in our selues, that we may reigne through the victorie which Christ hath gotten: and in al our weakenesse we wil still confesse, that we may not, nor ought not thus to feare, but muche rather to reioyce in the Lorde, and alwayes reioyce.

Nowe, it foloweth in the Apostle: *For vnto vs hath the Gospell bene preached, as wel as vnto them: but the worde that they heard profited not them, because it was not mixed with faith, in those that heard it.*

In these wordes, the Apostle sheweth the cause, why he hath thus applyed the prophets exhortation vnto vs: because vnto vs nowe the same Gospel is preached, which was preached vnto them: and if we be vnfaithfull, how shoulde we escape, but bee partakers of the same punishmentes?

This place is well to be marked, which teacheth vs, that the same saluation is nowe preached, which was preached before, to all Patriarches and prophetes: in whiche wee knowe there hath beene but one way of Saluation, from the beeginning of the worlde: for then this was promised, whiche is nowe perfourmed: *The seede of the woman shoulde breake the head of the serpent:* from whiche promise made, there was neuer but one faith of Gods electe, and one way of life, which was Iesu Christe:
euen

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euen as our Apostle saith, *Iesus Christe yesterday, and to day: he is the same, worlde without end.* And this doctrine is not newe, but the prophets and patriarches knewe it with vs, and they all beleueed the catholique church, and communion of Sainctes, euen as this day we do. Sainct Peter saith: *that it was reuealed vnto the prophets, that not vnto them selues, but vnto vs they ministred those things, which now are preached vnto vs.* And the prophet Esay, in the 41. chapter, sheweth, howe God called out all nations, as it were to dispute with him, whether there were any saluation in the worlde, but by his free grace: and first he asketh, who called Abraham in that couenant of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lord, I am the first, and with the last, I am the same:* expressly teaching, that his people of Israel had the same saluation, which Abraham had: and Abraham, the same which all nations and countries euer shal haue: one sauing health of all, euen as God is for euer vnchangeable. So Sainct Paule, making comparifon betweene vs, and the people of Israel, of whome, here the Apostle speaketh, he saith: *They eate all the same spirituall meat, and dranke al the same spirituall drinke: for they did drinke of the rocke which folowed them, and the rocke was Christ.* And not onely this one saluation is vnto all: but this also, only Christ hath bene euer the prophet and minister, to declare that saluation: for so the Apostle teacheth, then, and now, his voice was hearde: and as it is saide after: his voice did then shake the earth: yea, before then, in

1. Pet. 1. 12.

Es. 41. 4.

1. Co. 10. 4.

Ca. 12. 26.

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1. Pet. 3. 19.

in the dayes of Noe hee was preached vnto the disobedient people, who were drowned in the flood, and are now holden in the prison of their sinne. So that this we know, in Christ are saued all his sainets, and by Christ they haue bene taught all that euer did beleue. Vherby we learne, all y^e sacrifices of y^e patriarches, and al sacrifices and ceremonies of the lawe, they purged no part of their sinns, neither was there anie redemption in them: for the Israelites had not the fathers sacrifices, nor the fathers had their ceremonies, nor we haue now, either sacrifices, or ceremonies, which were in honour amonge them, yet one saluation is vnto vs all: and therefore, as we may boldlie say vnto them, all their ordinances in worldlie elements, they did not purge their consciences, meates & drinckes did not helpe them, who were dailye exercised in such obseruations: so againe they may say vnto vs, neither our sacraments do giue grace vnto vs, no more then theirs vnto them: they seale vnto vs the grace that is in Christ, and assure vs of the saluation that is in him: but in them selues there is no helth at all. And if we may say this, euen of the sacraments instituted of God, in so much, that if they should be made causes of our iustification, and the glorie of Christ should be so giuen vnto them, we might iustlie call them the beggerlie elements of the world, and vnprofitable things.

Hebr. 9. 9.

Hebr. 13. 9.

What shall wee say or thinke, of so manie childishe toyes, and foolish fancies, as wee haue seene of late, when men will attribute saluation vnto

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vnto them : when our owne woorkes haue this honour giuen them : when Holie water, Belles, Candles, Croffes, Palme bowes, Agnus deies, the beginninge of Sainct Iohns gospel hanging about your necke : when to these things we attribute power against the diuell, whom Christ vanquished onlie vppon his croffe, what name shall we giue these beggerlie things : When pilgrimages, fastings, visiting of mens tumbes, kissing of reliques, purchasing of Masses: when these things are exalted and said to purge our sinnes, what shal we cal them? what drunkenesse, what witchinges, what madnesse, what brutish astonishment hath couered our spirits, that we should beleue such things: what strange illusions and sleights of Satan, haue hid our vnderstandings, that we should know nothing : The ceremonies ordeined of God him selfe, the sacramentes of his eternall testament, they are but helpes of our infirmities, to leade vs vnto Christe : from whome whe you shal seperate them, they are no more gods holy sacramentes, but beggerly elementes, and our owne fanfies, and sonde immaginations, which are contrarie to Christ, euen from our cradle, to exalt them thus, what is it, but a proude lyking of our owne presumption. This is a cleare prooffe, that in nothinge is saluation but in Christe alone: and that one saluation hath beene from euer, whyle these outward things haue had manye changes.

And againe, in that Christ was then the prophet, we are sure the patriarches and forefathers did
not

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not worship God after their owne will and deuices
but onlie as the spirite of Christ did teach them:
from which testimonie of spirite, when they fell a-
way, all their religion was reiecte: for onlie in
Christ, God was also well pleased: so that, though
they had no law written, yet were they taught of
God, and his sonne was their scholemaister, to leade
them in all truth, reuealing his will vnto them, euer
by such meanes as best pleased him: and after, when
God wrote his lawe, he wrote this also as a decree
for them to holde euer, that they should neuer adde
nor take away, but doe onlie what they were com-
maunded: and much more now in these last dayes,
in which our sauour Christ hath appeared vnto
vs in our owne nature, man like vnto vs, vpon
whome we sawe the holie ghost to come downe,
and God him selfe hath sealed him, in making ma-
nifest his owne glorie, speakinge out of the cloude:
This is my beloued sonne: heare him. much more (I say)
we ought now onlie to heare his voice, because now
more clearlie then euer before, he hath reuealed all the
counsell of God vnto vs: but now, the deuill hath
beene no lesse enuious against the saluation of man,
then he hath beene before: now also he hath made
some to set forth the imaginations of their owne
harts, and hath bewitched manie to followe their
damnable wayes, by whome y way of truth is blas-
phemed, and for their owne traditions sake, he
hath made the woord of the Lord Iesu of none
effecte.

This work hath he wrought in all y Papacie, yet

we

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we cā not or wil not see his rebellious doings: Christ Ioh. 18. 1. 6
saith his kingdome is not of this world: yet hath he taught
them to make their Bishops princes, and hath gi- Math. 20. 26
uen them power ouer life and goods: Christ saith,
The princes of the nations beare rule ouer them: but it shal not
be so among you: yet hath he made his firste begotten
sonne to weare a triple crowne, and all the kinges of
the nations to come kisse his feete. So Christ hath Ioh. 4. 23. 1
taught vs to worship in spirite and trueth, to drinke Math. 26. 27
the wine in the sacrament of his bodie and bloude, 1. Cor. 14. 19.
to praye in a knowen tounge, to eate of any meates 1. Cor. 10. 27
without scruple of conscience, to vse holy matri-
monie in all estates, as a remedie against sinne: but
as though Christ were no prophet vnto vs, we haue Heb. 13. 9.
abrogated these his lawes, and made other contrary
of our owne. This our eyes haue scene, & our eares
haue hearde, and whether we will or no, wee must
needes confesse it: yet, some flatter them selues in a
maruellous madnesse, and doing all thing contrarie
to the Lorde Iesu, they say still, they can not erre:
but they shall one day see and knowe, that Christ is
the onely prophet of the newe testamēt: and blef-
sed be the Lorde God, who hath made vs this daye
to beleue it: and while yet the day of health and ac-
ceptable time is, to harken onely vnto him, and re-
fuse all the vaine inuentions of men.

It followeth nowe in the Apostle: But the woorde
that they hearde, profited them not, because it was not mingled
with faith, to those that heard it. As before the Apostle
concluded, repeating againe his exhortation: so in
this verse, he repeateth the cause, why they profited

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not by the word of exhortation, that wee againe hearing the cause of our sinne, should be made more wise, to take heed of it: and the cause was their infidelitie, because faith he: *the worde was not mingled vnto them with faith*: the worde of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no: and one way, it is made vnto vs, a cup of the water of life: another way, a cup of destruction, and such a liquor, as is of death vnto death: even as faith or infidelitie is brought vnto it, so it is a cup of life or death. In this similitude, the Apostle speaketh thus: *The worde was not mingled to them with faith.*

As men that loue to sit at the tauerne, do mingle their drinke with spices, or their wine with sugre: so we in that most blessed tauerne, in which the worde of God is offered vs to drinke, wee must mingle it with the sweete spice of faith, and it is a cup of eternall life vnto vs: otherwise, if we be vnfaithfull, we haue lost our blessing, and are fallen from the hope of life. Christ, who is the head corner stone, in who the buylding doth stande, he is now to vs a stone of offence, at which we haue stumbled and are falle downe, because wee haue not receiued his worde, with faith.

It is true, the gospel is y power of God, to saue man, but yet to saue the man y doth belcue, whether he be Iewe or Gentile: & here we see, how God hath ioyned vnseperably, his word & our fayth: wherefore it is also called: *the word of faith*: neither is it possible to be faithfull without the knowledge of the word: neither

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ther is any knowledge of the worde profitable, but
 beeing mingled with faith. This (dearely beloued) is
 no obscure doctrine, that you should not vnderstand
 it: neither is it taught vs, in ambiguous wordes, that
 ye can doubt of it, but it is plaine & plainly taught:
 that if we will bee saued, by Iesu Christe, his worde
 must be mingled to vs with faith: if wee bee of the
 newe testament, & belong vnto this couenāt which
 is made in Christ, to the forgiuenesse of our sinnes,
 then we beleue the worde that is preached, and the lawes of
 God are written in our heartes. And this sainct Paul set-
 teth out so cleare vnto vs, that it is impossible, im-
 possible I saye, for any to knowe the Gospell, and to
 be ignorant of it: for this is the gospell, as Paul saith:
The power of God to saue all that do beleue: do you heare
 this? and do you vnderstand it? tell me then, what
 thinke you of that religion, where this preaching of
 the gospell is holden backe: nay, where they haue
 bene so enuious vnto it, that they haue not suffered
 the worde to be in suche a language as the people
 might once reade and vnderstand it? The priestes
 them selues, vpon whome they layed the worke to
 sacrifice for their sinnes, and to whome they confes-
 sed their sinnes, to haue forgiuenesse of them.

1. Cor. 1. 31.
 Hebr. 10. 16

Ro. 1. 16.

And what (I say) will you think of suche a peo-
 ple? or what religion haue they? doeth not the A-
 postle say true: there is no saluation but by beleuing
 the woord, as it is preached vnto vs? and do they
 say true, that the Masse purgeth our sinnes, the
 priest forgiueth the? & y^e masse is in latine, y^e priest is
 ignorant, y^e people are led with vaine imaginatiōs:

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no faith, no woorde is in all their dooing: but it is no maruell though some men bee robbed of their hartes, and beleue al the illusions of Satan: for how can a man beleue the truth, except the spirit of God be in him? Pharaoh was not taught by all the wonders y^e Moses wrought in Aegypt. The Iewes were not the wiser for all the miracles whiche Christe wrought before them. If suche thinges haue happened in the dayes before vs, though now the Apostles and prophets do all crye: without faith in the Gospell preached, you can neuer bee saued: ignorance is abhomination before God: and yet the Pope who taketh the worde from vs, teacheth vs no faith, couereth vs with blindnesse, praiseth ignorance in our hearing: if we embrace him, followe him, loue him, honour him, as Pharaoh did Iannes & Iambres, or as the Iewes did Annas and Caiphaz, let vs not meruell, no new thing hath happened in our dayes. The Lord hath not lightened their mindes, & what wisdome can be in them: but we will leaue them to him, who is iust and mercifull: and let vs pray, that his woord may be allwayes mingled vnto vs with faith, that in this greate darkenesse of the world, we may see light.

One thing else we may heere marke, that it is sayd: *the word did not profite the, because it was not mingled with faith*: wherbie we knowe it is only faith that commendeth vs vnto God, without which the woord is in vaine, the presence of Christ is in vaine, to be his brother, sister, mother, all is vaine: nothing but faith carrieth vs with boldnes into his presence. Ma-

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nie singular proofes of this our Sauour, Christ sheweth in many places, when a woman cryeth vnto him: *Blessed is the wombe that bare thee, and the pappes that* Lucc. 11. 27.
gane thee sucke. Our Sauour Christ answereth: *nay rather, blessed are they that heare the worde of God, and keepe it.*
 When some saide vnto him: *Beholde thy mother and* Math. 23. 50.
thy brethren would speake vnto thee: he answered again: *He that doth the will of my heavenly father, he is my brother & my mother.* In an other place, when controuersie was, how we should haue life and saluatiō through him, he saith to his disciples: *The flesh profiteth nothing, it is* Ioh. 6.
the spirite that quickeneth: noting in al this, that not his bodily presence, not his kinred, not y^e trauell of his mother, not any thing is imputed vnto vs for righteousness, but only faith, in which we belecue, according to his gospel preached vnto vs: y^e in his death al our sinnes are purged, & in his resurrection we are iustified.

This maketh vs acceptable, & without this it is vnpossible to please him: this the Apostle teacheth vs here, when he saith: *For this cause, the word profited them not, because it was not mingled vnto them with faith.* for onely faith doth all, apprehendeth all, ouercommeth all, and the gates of hell shall not in the end preuaile against it: and the Lorde increase this faith in vs. And let vs pray &c.

X.iii.

The

The nineteenth Lecture, vpon the

3. 4. 5. 6. 7. 8. 9. & 10.

verses.

- 3 For wee which haue beleecued, do enter into rest, as he saide to the other. As I haue sworne in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the world.
- 4 For he spake in a certeine place of the seuenth day on this wise: And God did rest the seuenth daye from all his workes.
- 5 And in this place againe: if they shal enter into my rest.
- 6 Seeing therefore it remaineth, that some must enter there into, and they to whome it was first preached, entred not therein for unbeleefes sake.
- 7 Againe, he appointed in Dauid a certein day, by To day, after so long a time, saying, as it is saide: this day, if ye heare his voice, harden not you heartes.
- 8 For if Iesus had giuen them rest, then woulde he not after this haue spoken of another day.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.



HIS Scripture, which now I haue read vnto you, I must needs confesse, to mee it seemeth yet somewhat obscure, neither hath God so reuealed it vnto mee, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation, which shalbe shewed of other, according to that which

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which God hath giuen mee : so I will shewe you what I thinke moste likely, and so muche the more boldly I will shewe you mine opinion, because, by the grace of God, I will speake nothing, but agreeable to all which the Apostle before hath most plainly taught vs. You knowe, howe earnestly he hath exhorted vs to harken vnto Christ : what fault especially shal make vs neglect it, and that is infidelitie: what greate perill we haue in this sinne, and that is: *we shall not enter into his rest.* Now, he teacheth and addeth sure argumentes to his doctrine, howe wee shall auoide so great punishment, & so great sinne, and howe we shalbe obedient vnto Christ: and that is, by faith, an humble acknowledgement of him to be our prophet, and a constant beleeuing of all his trueth.

This doctrine first he setteth downe, in these woordes: *For we enter into his rest, that do beleene.* This he proueth first, by the manifest text afore alledged: for it was saide: *To whome I sware in mine anger, that they should not enter into my rest:* meaninge, the vnbeleeuing, and vnfaithfull: therefore we that are beleeuing and faithfull, we shall inherite that rest. This I thinke to be the meaning of these wordes folowing: *As it is saide: to whome I sware in my wrath, that they shoulde not enter into my rest.* Nowe, because the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wisely foreseeeth, what might bee heere answered of the Iewes, that this place is of the people of Israel, meant of their entraunce into the lande of

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Canaan, vnder cōditiō of obedience of the law of Moses, & therefore rather teacheth them to keepe still those ordinances, then to change the for new, & follow this Iesus, of whom thei haue not heard before. This cogitation might easilie arise, and they might soone be so perswaded, that the prophet spake of the present time: now therefore, in the woordes following, the Apostle taketh away this offence and doubt, teaching, that not vnto them onlie, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine: that by faith grounded in our prophet Iesu Christ, we shall enter into his rest.

And he saith thus: *Especiallie seeing his woorkes were finished from the foundation of the world.* The worde which is heere commonlie translated, although I english it thus: *Especiallie seing:* which I do because the sense well agreeth, and I know nothinge to the contrarie but the worde may well beare it: so now touching the obiection before made, the Apostle answereth thus: Neither can this be ment of the rest of the land of Canaan, in obeying the lawe of Moses: for when neither y^e lawe was yet giuen, neither y^e land once promised, yet then was this rest of the Lorde, into which his people did enter: for the scripture saith, euen at the beginning: *The Lord rested the seuenth day from all his woorkes.*

Now this obiection thus beeing confuted, there is also in these woordes, the seconde reason for prooffe of this doctrine before taught, that they enter into the Lords rest which doe belecue: and the reason.

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reason is this . Seeing God finished his woorkes streight from the foundation of the world, so that then he was sayd to rest the seuenth day, men entred not into that rest, by the obseruation of the lawe of Moses, which was not giuen , nor by anie woorkes of fleshe which were euer vnprofitable: but it is cleare: then wee entred by faith: accordinge to this which is written: *to day if you heare his voice, harden not your harts:* this argument is plaine in these words: *Especially seeing his workes were finished from the foundation of the worlde: for he saith in a certein place of the seuenth day thus: and God rested in the seuenth day from all his workes:* but of this argumēt, we wil speak againe in y ninth verse. Here the Apostle may seeme to some of vs, to reason not verie stronglie: for how proueth he that it is one rest of which it is sayd, ye shall not enter into my rest: and againe, the Lord rested the seuenth day: for the one seemeth to be of God alone, the other a figuratiue promise set out vnto vs: but this doubt is soone takē away: for when it was sayd *God rested the seuenth day:* was it not also sayd: *he blessed the seuenth day and halowed it:* which is, he appointed it to this holie exercise, that man should leaue off his other thoughts, and consider the power and wisdom and goodnes of God in al his creatures, wher-on after he gaue his law written: *Remember thou keepe holie the sabboth day, sixe daies shalt thou labour but the seuenth &c.* by which it was plaine, that this rest was the same, vnto which they were after called: and thus we see the Apostles woords, how apt they be to his purpose.

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It foloweth now: *And in this place againe, if they shall enter in to my rest.* In these words the Apostle teacheth, y^e this is also the same rest which y^e first was: where we see that the rest of the land of Canaan, was, that they should there enioy peace, & in his holie place praise God day & night, who had deliuered the out of the cruell bondage of Aegypt, and from al hurt of the greate and terrible wildernesse: in steade of which, he had giuen them a most pleasant countrie, that flowed with milke and honic. Now vpon the warrant of all this trueth, that one rest hath been from the beginning, though the name may be often named in sundrie respects, as first, it was so called, because God rested from his workes: againe, because the people entred into a peaceable land, in stede of a perilous desert: so vpon other occasions, this name of rest is named, but all in one spirituall sense, that is, now a ceasing from our own woorkes, to do the woorkes of God, and after this to dwell in the peace and rest of his glorie for euer: therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say) the Apostle saith further: *Seing therefore it remaineth that some must enter thereinto, and they to whome it was first preached entred not because of their vnbelief, againe, he appointed in Dauid a certein day, by to day, saying after so long time, as it is all readie alledged to day if you wil heare his voice, harden not your hartes:* in all these woords, he concludeth as hee taught before, that seing this rest hath been euer set out, to our first fathers, to the people of Israel, yet they entred not for vnbelief seeing it can not be, but some

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Some must needs enter, for the graces of god must needs be enioyed, therefore in Dauid it is againe sayd: *To day if you will heare his voice, that it might be known,* that we which do beleue shall enter into this rest. So in these two verses, is the conclusion of the two former arguments: to proue, that onlie by faith, we shall enter into his rest. And this I take to be the naturall meaning of these wordes in the 3. 4. 5. 6. and 7. verse.

It foloweth in the eight verse: *For if Iesus had giuen them rest he would not haue spoken of anie other rest after.* These woords proue by an other reason, that the former prophecie is not meant of the land of Canaan, according to the obiection before spoken of: and his reason is this. Iosua led them into the lande of Canaan, a greate manie yeares before the prophet Dauid made this exhortation: if therefore it had bene meant of that lād, to what purpose did Dauid speak thus so long after? could it be threatned vnto them, they should not enter into that rest, into which they had alreadie entred, and dwelt there foure hundreth yeares: vpon this reason he concludeth in the ninth verse: *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest is: that wee should no longer walke in our will, but resigne our selues ouer to the obedience of the will of God, euen as wee looke to enter at the last, into that rest and dwellinge place, which is in heauen, not in earth, & which god hath pitched and not mā, in these wordes: *for he that hath entred into his rest*
him

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him selfe hath also rested from his owne workes, even as God rested also from his. Thus I haue plainly as I coulde, shewed you the whole meaning of all these wordes which I haue read together vnto you: and I haue the fewer thinges seuerally to note vnto you in them, because, as you haue hearde, the wordes were most of them mentioned before: and as occasiō was, then I spake of them more at large vnto you: one-ly of the other thinges, whiche before the Apostle spakenot of, I will note vnto you what I think necessarie. In the thirde verse, I tolde you how the Apostle taught vs, that this rest, to which wee be called, was the rest of God from the beginning: because from the beginning, it was saide, God rested the seuenth day: what we should learne in this, wee may plainly see in the commaundement: *Keepe holy the Sabbath day*: for that day was instituted for this cause: because then God rested from his woorkes, and in that day a rest is commaunded vnto vs, that in it we should do no manner of worke: and why (dearely beloued) shall wee rest? God is not pleased with ydlenesse, he wil not haue vs like the ydle men that at the ix. houre of the day, stande still ydle in the market: but God commaundeth vs to keepe that daye holye vnto him, which is to serue him in it, and not our selues.

Nowe, seeinge in this daye wee must glorifie God, and rest from our owne woorkes, to consider his woorkes, from which in this daye he rested, it is plaine and euident, that it is a Sabbath dayes woorkes, wisely to meditate
in

*What is a
sabbath
dayes
woorke.*

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in all the workes of God: for as Paule saith: *they are the wisdoms of God, in which we should knowe God:* and in them the intuisible things of God, that is, his eternall power, and godhead, that we should know him and glorifie him, and giue thanks vnto him. So we reade in the booke of Iob: when Eliphaz would perswade Iob to the feare and reuerence of gods maiestie, he biddeth him beholde the starres, how high they are. The prophet Esay, when he will assure the church of the mercie of God, that he will, according to his mightie power, fulfill all his promises, he saith thus: who hath measured the waters in his fist, and counted heauen with his spanne, and comprehended the dust of the earth in a measure, and weyed the mounteines in a weight, and the hilles in a balance: In meditation of these great workes of God, the prophet would teache them, to feare no man, but put their onely trust & confidence in God. So the prophet Ieremie, setteth out the constant course of the day and night, for vs to consider, and in it, to knowe how vnchaungeable the loue of god is to all his Sainctes. So our Sauour Christ, by the goodly colours of the flowers of the field, he would haue vs learne, what a fatherly prouidence god hath ouer his children, to couer their nakednesse, who clotheth so gloriously the vading flower. The prophet Dauid in many places, and especially Psal. 104. doth make a goodly reherfall of the prouidence of God, in ruling the whole worlde: thereby exhorting vs to obey God, to hate iniquitie, and concludeth with this excellent sentence: *Let the sinners be consumed out*

of

21. 101. 104
Esa. 40. 12.

Mat. 6. 30.

Psal. 104 35.

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Psalm. 104. 35

of the earth: and the wicked till there be no more. O my soule
praise thou the Lord, praise ye the Lord: if we by these exhortations and instructions can teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, we can see his glorie, loue his goodnesse, feare his maiestie, expresse his image in all our conuersation: then are wee sure wee keepe holie his Sabbothes, and we enioy the good beginnings of that blessed rest, into which we shall enter for euer: but if we be vnprofitable creatures in the world, if we haue eyes and see not, and eares and heare not, and the sight and vse of so excellent workes, can stirre vs vp, neither to loue nor feare, nor once to know so excellent a worke man, we are holden in the bondage of a spirituall Aegypt, and wander in strange and vnknown wayes of a spirituall wilderness, where we haue neither anie water of life, nor anie secrete Manna, to satiate and fill our faint and hungrie soules: wee walke in the world, as subiects of the world, and dwell on the earth as seruants of the earth: y^e ox & the horse do as we do, they eate, and drinke, and see the sunne, and vse at their will the day and night, and neuer consider him who made all these things. Let vs not be like vnto them, but as we haue hearts able to comprehend better things, so let vs vse them, that we may fill our wayes with perfect peace. If God haue giuen vs the meane estate of life, in which neither we want nor yet abound, but our meate, our drinke, our clothing is sufficient vnto vs, let vs acknowledge the greate goodnes of god, who hath set in vs an example of y^e

estate

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estate of life, which him selfe hath testified to be
 good for vs, in y prayer which he hath taught vs all:
Give vs this day our dailye bread. If God haue giuen vs
 pouertie, colde, nakednes, & much affliction, let vs
 think with our selues: How good is God vnto vs e-
 uen in these days of calamitie, for hath he not made
 vs like his onlie begotten sonne, a man despised in y
 world, & of small accompt, who had experience of
 al our sorrowe & grieve, that we againe carry ing his
 image, might die with him, y we might also reigne
 with him in the due time which he hath appointed:
 againe, let me see this also in my pouertie & afflic-
 tion: God hath by this meanes prepared me so, that
 what soeuer is done vnto me, God will impute it as
 doe vnto him selfe: who soeuer shall mocke or des-
 pise my lif, he reprocheth god y thus hath made me:
 who soeuer shal cloth, feede, harborough me, Christ
 accepteth it as his owne, as if he were hungrie, & re-
 ceined meate: he were naked, and receiued rayment:
 what a marke & print of y loue of god is this in me,
 & how blessed is this estate, which of so manie is
 thought most miserable: if god hath giuen vs highe
 & excellēt honour, if I in y middes of my pleasure,
 with a wise hart can thinke thus: This is yet y place
 of my banishmēt, my body is a priso house in which
 my soule is in bondage, my life is a pilgrimage in
 which I wander, as in a cōtrie y is not mine owne:
 and yet, if God haue heere filled my senses with
 so manie delights, if such be the glory of these king-
 domes and this nobilitie: if the honour & riches
 of these dayes, haue so greate gladnesse of hearte:
 O Lorde, what are the Heauens of Heauens,
 where

Proverb.

Math. 25.

101.10

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where we are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maiestie shall shine in perfect bewtie before vs, where all things shalbe our owne, and we shalbe thine. A happie lordship, a happie Earledome, a happie man, whose honour teacheth him thus to know the Lord, who hath had mercie yppon him. These and such like meditations & thoughts, which carrie vp our minds from the creatures to the Creatour, and from our worldlie calling to him that hath called vs, these doe leade vs into the rest of the Lord: these are our holie woorkes on the sabboth dayes, and this is our wisdom in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second chapter.

Now, touching this woord whereof we haue heard so much, that is, the rest of God: wee must marke how the scripture vseth it: somtime for the trueth, which is euer one: somtime for the figures, which haue beene diuerse. The true and perfect rest, is that which is now begonne in vs, the resting from our owne workes, that is, our dyinge vnto sinne, & the crucifying of y^e old man, that we may giue ouer our bodies vnto the Lord, to be seruants of righteousness, and that onlie his spirite may reigne in vs, that as Paule saith, it be not nowe we that liue: but that it be Christ that liueth in vs: and this rest shalbe made perfecte in the resurrection of the iust, when we shalbe ioyned vnto Christ our head, and God shalbe vnto vs, all in all.

Gal. 2.20.

The

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The figures of this rest (as I saide) haue bene diuerse. The first figure was the rest of the sabboth day: called our rest, because wee were without bodily labour, only in spiritual exercise, to consider the works of God, his greatnesse, and power, and goodnesse, and therby to learne with all our harts to serue him, & to glorifie him as our only god: so y^e al the seuenth day longe, while the sunne shined it preached vnto the people, that they shoulde cease from sinne, and serue God; die vnto the worlde and liue in him. An other figure of this spirituall rest, was the lande of Canaan, called their rest, because they ceased from the fearefull trauell of the solitarie wildernesse, and from feare of enimies which alwayes arose against them: and from their bōdage before in Aegypt, now inhabiting a quiet countrie full of all fruite and pleasure: and their spirituall exercise in this rest, was, to see from what miseries God had deliuered them, what blessinges he had giuen them, howe mightilie he saued them from all hurt of man and beast, and euery creature: and therefore now, in a holy rest and quietnesse, to be thankfull vnto him, to serue him, to trust in him, to rest vnder the shadow of his wings. An other figure of this rest, was also y^e tēple, of whiche it was said: *This is my rest for euer*: here wil I dwel, Psal. 132. 4. for I haue a delight therein: called also y^e rest in respect that before, the tabernacle and the Arke was carried from place to place, but nowe it was settled for euer in mount Sion: the spirituall exercise of this rest, was, that God had nowe made knowen vnto them his statutes and ordinaunces, in which they should

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liue, his couenantes and promises were sure vnto them, and that they shoulde not imagine vaine thoughts, or followe their owne denises, but abide in the wayes of God, acknowledging them alone to be the wayes of life, and so giue ouer them selues to walke in them. These were the figures of this spirituall rest which abideth foreuer: and vnto vs nowe to whōe figures haue ceased, this rest is set out clea-
lie in it selfe, that we should liue in it, cease from our owne woorkes, doe the woorkes of our God, and worship him in spirite and trueth, hauing according to this exhortation of our Apostle, our Saviour Christe our onely prophet, to rest in his worde: our onely priest, to rest in his sacrifice for sinne: our only kinge, to rest in his defence: our onely head, to rest in his nourishment: who onely with his blessed spirite feedeth vs to eternall life, and woorketh in vs all in all. This is that kingdome of God, whiche we are taught to pray, that it may come and prosper: and this is it that the prophet Esay saith of the roote of Ishaie, *that in those dayes his rest shoulde be glorious*: this is the trueth figured in all the former restes of the Sabbath, of the lande of Canaan, of the temple, as Zacharias full of y^e holy ghost, doth most plainly shew.

Esay 11. 10

Luk. 1. 74.

This is (saith he) the othe which he sware to our father Abraham, that he would graunt vnto vs: that we being deliuered out of the handes of our enemies, might serue him without feare, in holinesse & righteousness, all the dayes of our life: and this rest hath in it, as Paul saith, a pure hart, that is, vnfeined & cōstant loue: a sincere faith, that is, holie and true religion: and, a good conscience: that is, peace toward God through Iesus Christ: and these

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properties of our rest (dearely beloued) marke them well, that we may know the place, where we dwell in peace: and lest we thinke foolishly, that we are at rest, when yet we are tossed in the tempestuous sea: our religion must be pure and vntouched, from the curious and enticing fancies of philosophie, from traditions and decrees of men, from superstition of the elements of the worlde: as meate, drinke, dayes, times, and such other: to be short, pure from al thinges, which Christ our only prophet hath not taught vs. And how can we thinke then, that we are yet in this rest, if we be holden with decrees: *Touch not, taste not &c.* if counsellcs, and fathers, which are diuerse, and daily renued, do lead vs with their sundrie iudgments: what rest is in my religion, if thus I must walke vncertainly? It was said of the first rest: *What* Col. 2. 2.
I command thee, do that onely: this rest is now abundantly confirmed vnto vs, more amplie then before, as Christ is greater then Moses: and howe then do we seeke after any instruction, but onely after the worde of Christ alone. Againe, seeing in our rest is vnfeined loue, contentions & strife, and quarels are cast out: how do we say, we are entred into our rest, when this dissention is amōg vs, one with another: let vs looke vnto it well, to whom it belongeth. It is a greuous thing to trouble the peace of the church: so is it a greuous thing to see truth ly e hidden, or despised: therefore iudge not you rashly, nor condemne any mans work before it be tried. We are called vn to a rest, and let vs nourishe our peace: who so euer fall out with vs, let vs not fall out with them, but let vs seeke the truethe in loue, and so shalbe

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1. Iohn 2.

built vp the decayed places of Sion: and to our selues euery one of vs this I say, yet not I, but Saint Iohn, *that he that loueth his brother, he hath no offence in him where at another shoulde fall:* and therefore, in any controuersies that can arise in the church, if we feare God, let vs followe this rule: let vs not do any thing for vaine glorie, for honour, for riches, for pleasing men: for if we do, we may be assured, offences wil arise, & we shal be guiltie of them: but if only gods glory, & the loue of our brethren do constrain vs, god wil giue vs the spirite of wisdom & peace, and we shall not be offences vnto any: but this let you and me commit vnto the Lorde with our hartie prayers, and he will bring to passe a good woorke in our eyes. Againe, our rest must be in all trueth: and howe doe suche men seeke the glorie of this rest, which fil the world with lying and flattering, which call good euill, & euill good, light darknesse, and darknesse light. The prophet Amos complaineth of the Iudges of his time, that they were so corrupte through brybes, that they were redie to sel the people, for old shoes: if he were aliue now, he would adde to this another complaint, that some preachers are also so corrupt, that they will sell the trueth for a mourning gowne. Let a man be nowe neuer so blinde, that he walke as at midnight when it is noone dayes, yet you shall finde some preacher will commend his sight: if a man were as black as y black horse spoken of in the Apocalypse, that nothing were in him but shadowe & darknesse, yet he shall finde a blacke prophet, with a blacke mouth, and a headlong tongue,

Amos 8. 6.

Apoc. 4.

to

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to make him as white as the white woll, or as white as the white snowe: and if a false tongue coulde colour him more then that, it is set to sale, and it is easily bought. But haue such men care of our blessed rest: or do they delight in the glorie of it: do they thinke that in the church of Christ it wilbe euer suffered, that the sweete and costely garments of Gods sainctes shalbe taken from them, and made a spoyle for straungers: or he that goeth about this, shall he not disquiet our peace: leaue off then you that feare the Lorde, leaue off to sell the praises of faith and of religion to those which neuer sought and inquired after them. Remember Elihu saith: if I shoulde giue titles, my maker woulde destroye mee: do not Iob 33. 12. therefore iustifie the sinner while thou liuest. Thou foolish praiser, & the foolish praised, what substance is there in you, but a blast of winde: let vs then leaue off lying, and speake euery man the trueth fro our hearts, and so let vs enter into our rest, & dwell in the peace of Gods church together.

Nowe, one worde more, touching this rest: the seuenth day is called the Lordes rest: the land of Canaan, is called his rest: the temple, his rest: the Gospel, his rest: yet were not all these his rest, but figures and presentations of it: as times, places, meanes, by which we should rest in him: yet had they the name of the rest, as things liuely presenting the rest vnto vs, & in which we enioyed the spirituall rest: and thus it is in all sacraments, because they present vnto vs Gods graces, and his holy spirite worketh in the ministerie of them, the more to assure

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our faith: they are also named by the things whiche they preset vnto vs. Now touching the Sabbath day which is heere mentioned, you see, from the beginninge it was a figure of our spirituall rest in Christ: so that as al figures in him haue ceased and are complete: so the obseruation of that seuenth day hath also ceased, and the trueth of it muste shewe it selfe, which is, that not the seuenth day, but al the dayes of our life, our thoughtes shoulde be with God, and our woorkes to his glorie: and thus the olde Sabbath was ceremoniall, and is now abrogate, euen as you see: for that Sabbath, is nowe our Saturday, in which we lawfully occupie our selues, in all honest labour of our calling. An other end of that Sabbath was accordinge to the manners of men, necessarie for them then, and nowe necessarie for vs: and that was, that they might haue a time, to meet together, to worship God in y^e cōgregatiō, to make publique prayers, vse his sacramentes for strengtheninge their faith, heare his lawe, and his prophets, that they might learne his iudgmentes, and edifie one an other in the knowledg of God: this end of the Sabbath must needes be perpetuall, as long as our weakenesse needeth mutuall helpe, and as longe as it is meete we shoulde openlie serue the Lord: to this ende the commaundement is stil read vnto vs, *Remember thou keepe holie the Sabbath day*: which now is our Sunday ordeined by y^e apostlies exāples, that the superstition of the Iewish Sabbath shoulde be taken away, and kept holie, that thus we should occupie our selues in that day: otherwise the olde Sabbath can possiblie be kepte of vs, no other way

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way, but as the Apostle here teacheth vs in the tenth verse, that as we see God rested in it, from all his woorkes: so we in all our life, must rest from our owne woorkes, that is, we must not haue our care or regarde of the fleshe, to accomplish the desires of it: but, as we are bought with a price, so we must yeald our selues seruants vnto our Lord, and offer vp our selues a holic & liuely sacrifice, to do his will: and thus farre of this text, Nowe, let vs pray &c.

The 20. Lecture, vpon the

11. 12. & 13. verses.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is liuely, and mightie in operation, and sharper then any two edged sworde, & entreteth through, euē vnto the diuiding a sunder of the soule and the spirite, and of the ioyntes, and the marowe, and is a discerner of the thoughtes, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.



IN this eleuenth verse, the Apostle maketh his last prooffe of Christe to be our prophet, because y force of this worde of God, agreeth not but with the maiestie of his person, and so entreteth into a notable description of the vertue & power

Y.iiii.

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of this woorde, making earnest exhortation, that we would vse the great benefite of it, and therefore he saith first: *Let vs therefore studie to enter:* that is, let vs labour, let vs be careful, let vs giue all endeouour, let vs care & trauell that we may enter: thus shaking off all sluggish dulnesse, & quickening them frō heauinesse of spirite, as vnto a thing of great weight, he calleth vs with greate care & studie to giue our selues vnto it. And here, in this woorde, *let vs studie:* we haue a plaine interpretation of that he said in the first verse; *let vs feare:* for the whole verses, that and this, as you may see, haue one and the same meaning: there he saith: *let vs feare,* least forsaking the promised rest, we seeme to be frustrate: that is, least by such vnfaithfulnesse as was in them, we also make the promise to vs in vaine: here he saith, *let vs studie to enter into this rest:* least wee fall into their example of vnfaithfulnesse: thus the exhortation being all one, it is manifest, that this woorde, *let vs feare,* whiche he vsed first, hath the meaning of this worde, *let vs studie,* which he vseth nowe: so that this is (as I told you then) y^e feare of Gods children, a careful studie & endeouour, to walke faithfully before God. And an other good lesson we may here learne: sith the Apostle saith, *let vs studie:* it is plaine we ought not to nourishe in vs, (as the manner of the worlde is) a carelesse securitie, to speake and thinke of our hope in God, with a secure minde, as if we cared not greatlie for it, or lōged not much after it: such a carelesse mind is altogether vnmeete for the professiō of the gospel of Christe: and it is a thinge that wee do all vnderstande, none can excuse him selfe by ignorance,

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rance: we knowe the fault by the triall of our owne hart, when we think of God, and his heauenly kingdome, what part and fellowship we haue in it, we can tell howe our heartes are then affected: if it be our ioy, our comfort, our consolation: if it drawe our delight and studie after it, then are we children of that kingdome, then wee obey this callinge of the Apostle, whiche is heere: *Let vs studie to enter into this rest:* but if we can thinke or speake of the kingdome of heauen, as wee woulde speake of farre countries, for talke sake, to heare what is saide of them, but without any care whither we see them or noe: then we are seduced with the deceite of sinne, and this exhortation of the Apostle is made in vaine vnto vs. And let vs not here, deceiue our selues to thinke, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind, and beleueth easilie her owne vaine fancie: not onely Scribes and Phariseis, and suche frowarde sinners, doe presume much of their owne righteousnesse, and glory in them selues, but euen Gods good people are soone beguiled with selfe loue: the Corinthians 1. Cor. 3. 18. talked much that they were wise, that they were spiritual & holy men, but Saint Paule saith vnto them: seeinge suche contentions, emulations, sectes, are among you, you are yet children and you are carnall. So we (dearly beloued) if we wil say we feare before God, our care, our study, our heart is in the kingdom of God, & yet we laugh when we talke of his iudgements, make our iestes and rimes with his holy woord: or if we be nothinge moued in spirit when

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we speake of it, then are we not studious, but carelesse, secure, negligent, & we heare not this exhortation of the Apostle, *Let vs studie to enter into his rest*: and thus is this exhortation ended, made out of the woordes of the prophet: *To day if you will heare his voice harden not your hartes &c.*

It foloweth now. *For the woordes of God is liuely and mightie in operation, and sharper then anie two edged sword, and entreth through, euen to the diuiding asunder of the soule and the spirit, and of the ioyntes and of the marrowe, and is a discerner of the thoughtes and the intentes of the harte, neither is there any creature which is not manifest in his sight, but all thinges are naked and open vnto his eyes, with whome we haue to doe.* In these woordes, the Apostle setteth out the nature of the worde of God vnto vs, vpon what occasion, we may easily see: he hath taught that Christe is our only prophete, and we haue no other scholemaister to teache vs, and instructe vs in the wayes of God: he hath also earnestlie exhorted vs to heare his voice, and faithfullie to harken vnto him, leaste, we fall into the condemnation of others, who haue beene despisers afore vs, and whose iudgement we should not escape, for the word of God woundeth, euen into the soule of the sinner: thus he cometh to this description of the strength and force of Gods word, as may appeare by his owne woordes goinge before, *lest we fall into the same example of disobedience*: thus prouing it y^e we can not escape, because the worde is so strong and mightie. And this doctrine of the Apostle, let it this day be our instruction, if we doe beleue: or if we think the Apostle faith true, that

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that the woorde of God hath so greate power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for how greate a sinne must it needes bee, to despise a thing that is so precious, and howe greate perill is there in it, to prouoke a thing against vs which is so strong. If it were but the roaring of a Beare or Lion, it woulde make any of vs a-fraide, yet could it but onely pearce into our eares: if it be but the voice of thunder, it seemeth to make the verie earth to shake, yet is it but a bodily sounde, and the spirite heareth it not a whitt: what then? when he speaketh whome the marrowe within our bones doth heare, howe truly saith the prophete of him, his voice shaketh not onely the sea, and the drie land, but the very heauens also: and can we haue yet any excuse, if we heare not him that speaketh so loude? if we beleue not him, to whome our owne harts beare witness of his trueth? or if we feare not his woord, whose voice shaketh both heauen and earth? or are we borne of God, if so great vertue & power of god haue no feeling in vs? No, No, be not deceiued god, is not mocked, his sheepe heare his voice, we are not borne of him, but we are borne of hard rocky mounteines, a stonie generation, nourished and fed of cruel Tygres: if such instruction, suche teaching, preuaile not with vs. Heare then (dearly beloued) heare and learne, that we may be edified: let our heartes be softened, that wee may haue the wordes of God written in them. And seeing wee haue so excellent a prophet, let vs be thankfull scholers, and growe vp in the knowledge of his doctrine, that it
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neuer be imputed vnto vs, that we haue hardened our hearts and woulde not knowe his waies. And to the end we may take the more heede let vs marke these woords of the Apostle, in which he setteth out vnto vs, the greate force of the woorde of God: the woorde of God (saith he) is liuely, and sharper then any two edged swoorde &c. This place is well to be weighed of vs: for of purpose the Apostle speaketh to teache vs what the woorde of God is, and what power it hath, both to quicken the faithfull, and wounde the disobedient vnto death: wherevnto so euer the Lorde doeth sende it, it shall do his will: no time, no place, noe person, can possibly chaunge it: no creatnre can breake the force of it: the work that is appointed for it to doe, it will assuredlie bring to passe. Let soule & spirit, ioynts & marow, heart and thoughtes, striue still agaynst it, it will wound all, and pearce through as a sharpe swoorde: euen as all thinges are naked and bare before the eyes of the lorde who speaketh: neither let anie man euer think, who so euer he be, that heareth or readeth this worde of God, but that it woorketh in him the will of God. Euen all we here present this daie, when after this sermō ended, we shal returne to our callings, knowe it assuredlie & think on it, as you are in your way, y the worde spokē is entred into you: if it haue quickned your faith, it is y word of life: if it haue killed your old affectiōs, it is y seede of your new birth: if it haue don you no good, it hath detected your corruption, & accuseth you in your own cōscience: for change it you shal not, make it fruitlesse you cannot:
there

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there is no defence against the strokes of it, but it
 pearceth through to the place, to whiche it is sent: if
 it light in faithfull places, it bringeth the power of
 God vnto saluation: if it fall where infidelitie is, or
 disobedience, it maketh the harte as flint, or as an A-
 damant stone. This is the effecte of the Apostles
 meaning in these woordes, which you haue hearde.
 The prophet Esaie to the same purpose, vseth an ap-
 similitude, who speaketh thus in the name of the
 Lorde. Surely, as the raine commeth downe, and
 the snowe from heauen, and returneth not thither,
 but watereth the earth, and maketh it to bring forth
 and budde, that it may giue seede to the sower, and
 bread to him that eateth: so shal my worde be, that
 goeth out of my mouth: it shal not returne vnto mee
 in vaine, but it shall accomplish that which I will, &
 it shall prosper in the thing whereto I sent it. This
 Iohn Baptist taught vs, going before Christ to pre-
 pare his waye, when he cryed to the people: *Euery*
vallie shalbe filled, and euery mounteine and hill shalbe
brought lowe: crooked thinges shalbe made streight, &
the rough wayes shalbe made smoothe, and all fleshe
shall see the saluation of God: meaning hereby that
all offences and stumbling blockes should be taken
away: no power in the worlde should be so greate,
which should not giue place to this worde, which is
the power of God to saue all that do beleue.

Esa. 55. 10.

Luk. 3. 5

The Scriptures are full of suche testimonies of
 the nature and strength of Gods worde, to teache
 vs, both to feare before it, and to humble our selues;
 for it will prenaile: and also to try our hearts, that it
 may

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may haue in vs, a good and profitable worke, rather to renue vs in the spirite, then to harden vs in the deceites of sinne: but let vs now come to the words of y^e Apostle, & examine the all in their proper meaning.

It is saide first, *the woorde of God is liuing*, which propertie may be attributed to the woorde of God, in diuerse respects: first in respect of vs, because it quickneth vs into a spirituall life, and without it we are in darknesse & in y^e shadow of death: therefore it is a liuinge woorde, and *the seede of our newe birth*. So Sainct Paul saith, to the Corinthians, *in Christ Iesus I haue begotten you through the gospel*; and Sainct Iohn saith, *of his owne will hath he begotten vs with the woorde of life*: expresse lie callinge it, the liuinge worde, or the woorde of life, because it quickneth vs (as I saide) into a spirituall life, wherein without all doubtinge we are taught assuredlie to knowe, that if euer we will become the children of God, that we shall no more liue our selues, but what Christ may liue in vs: thus we must be borne and thus we must be made a newe: in takinge into vs the seede of the worde of God, and then as new borne babes desire the sincere milke of it, that we may grow thereby into the fulnesse of our age in Christe. If the papistes did well vnderstande this, they should also vnderstand with it, that them selues were bastards & no children, as being borne of mortall seede of fathers, of counsels, of decrees, of popes, not of the immortall seede which is the woorde of God. Another cause why the word is called liuing, is in respecte of it selfe, because it is eternall, and abideth euer, according to the nature of the liuing God, whose woorde it is: so Sainct Peter expresse lie calleth it

1. Pet. 1. 23.

1. Cor. 4. 15.

Iacob, 1. 18

truth.

1. Peter. 2. 1.

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it, where he saith, we be borne a newe of immortall
seede, by the woord of the liuinge God, and abiding
for euer: therefore attributing life and immortalitie,
vnto the worde, because it is of the liuinge and im-
mortall God: of which we ought to learne, that there
is no wisdom, no instruction, no discipline, by
which we can apprehend eternall life, but onely the
wisdom and instruction of the woorde of God: for
what an absurd thing is it, that the wisdom of man,
which is vaine, as man is vaine, which is transitorie,
earthly, and is abolished, shoulde leade me into that
life whiche fadeth not, but is eternall in heauen; yea,
what an absurd thing (I say) is it, seeing we our selues
and all that is in vs, before the presence of the Lorde
must needs be changed, so that no man possibly can
see him and liue, yet to thinke, that our wisdom can
leade vs vnto him, or our reason can approche vnto
the places whete his glorie dwelleth. Surely (dearely
beloued) this is much more folie, then to seeke to
gather grapes of thornes, or figges of brambles: for
it is to seeke for light in darknesse, and for life in
death: for out of a corrupt minde and a froward hart,
we seeke for holie obedience and immortalitie,
as many as say, that without the woord of God they
can please him: the papists do not yet vnderstand this,
and therefore they wearie them selues with their
owne inuentions, and multiplie ceremonies in their
churches, which god wil cast out as he hath begunne,
till their madnesse be made manifest to all nations.

An other cause yet there is, why the worde of
God is called, *liuing*: and this cause moste agree-
able to this place: that is, because it entreteth
with

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Pro. 30. 27

with power into euery parte of vs : so that, as our life is disperfed into euery part, and we feele it, both in griefe and pleasure: euen so, the vertue of the woord of God pearceth into euerye member, to bruiſe (as the prophete faith) the verie bones, or to fill them with marrow and fatneſſe: this ſenſe is plaine, and agreeable to all the wordes folowing, and in this ſame meaninge Salomon calleth it alſo: *A lining woorde: as his wordes are plaine: The light of the Lorde is the breath of man, and it ſearcheth all the bowelles of the belie: where alſo he calleth the woord, light: becauſe it ſhineth in mans heart as in a darke place, and trieth out all the ſecrets of his thoughtes: in this meaning heere, the woorde is called liuely, as I tolde you before, the more to ſtir them vp, not to neglect ſo high a prophet as the ſonne of God, whoſe woorde came with maieſtie and power vnto them.*

2. Cor. 10. 4

The ſecond title heere attributed to the worde, is, *that it is mightie in operation*: meaning, that it hath in it, force and vertue, able to ſubdue all enimies, and bringe vs in obedienc vnto Chriſte: this vertue of the woorde, Saint Paule notable ſetteth out to the Corinthians, magnifying his Apoſtleſhippe by this meanes: *our weapons (ſaith he) are ſtronger by the power of God, to caſt downe holdes, wherewith we ouerthrowe imaginations, and euery high thinge that is exalted againſt the knowledge of God, and bring into captiuiſie, euery thought to the obedience of Chriſte, and haue readie vengeance againſt all diſobedience: howe ſo euer a man magnifie himſelfe, or a man exalt himſelfe, in whiche arrogancie of ſpirite he ſeemeth (as it were) buried in ſinne, and his heart hard-*

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hardened against the grace of God, yet let him heare
this worde, and let it oft fall into his eares, for it is as ^{Ier. 3. 29.}
the prophet saith, *a hammer*, which breaketh y^e stone
in peeces, and is able in the power of God, to molli-
fie his heart : or, if the sinner be suncken downe so
deepe, that he will not rise, it will crushe him downe
deeper, that he may perishe in his sinne: and so God
saith to his Prophet Ieremie: *I will put my wordes into* ^{Ier. 5. 14.}
thy mouth, and it shalbe as fire, and this people shalbe as wood,
and it shall denour them. And this is it Sainct Paule ex-
pressely witnesseth, to be the onely meanes to glori-
fie God, to preache the trueth of his worde vnto all: ^{1. Cor. 2. 16.}
for so (saith he) wee are alwayes a sweete smelling
fauour of Christ vnto God, as well in those that pe-
rishe, as in those that be saued, to the one a fauour of
life vnto life, to the other, of death vnto death. I
would we that are preachers, could learne and be-
leeue this, it would make vs leaue our vaine babling
& much talke of philosophie and prophane thinges,
and fill our mouthes onely with the worde of the
Lorde: for this onely is mightie in operation, the o-
ther hath at all no strength, no strength at all in this
behalse to glorifie God, or to conuert a sinner: but
strong to delude the people with ydle soundes, strōg
to tickle our eares with fond delight, strong to puffe
vs vp with pride of our wittes, but more weak then
water to teach vs true repentance: for prooffe I say,
let the sinner come forth, that hath beene conuerted
by hearing stories or fables of Poets, I am sure there
is none: for faith is onely by the worde of God: or
let the preacher come foorth that vseth such things,

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Jer. 23. 32.

and doeth it not either to please men, or to boast of his learning: for this he knoweth that the word onlie; not prophane things, couerteth the people: and why then doeth he vse them? The Lord saith, by his prophet Ieremie: *If they had stande in my counsell, and had declared my wordes to my people: then they should haue turned them from their euill way, and from the wickednesse of their owne inuentions: a plaine testimonie whie our preachings are vnprofitable to the people, euen because we speake in our owne fancies, and vse exhortations of our owne head. And againe, in the prophet Malachie, the Lord declareth what conenant he made with Leuie, and how he promised to blesse his labours in the teachinge of his people: The lawe of truth (saith he) was in his mouth, and there was no iniquitie founde in his lipps: he walked with me in peace and equitie, and did turne manie away from their sinnes.*

Mal. 2. 6.

Can anie thinge be spoken plainer? hold fast the word of God, committe the fruite of thy worke to the strength of it, & thou shalt finde it as is heere sayd: *mightie in operation*, and thou shalt conuert manie sinners. Let them tell me now, all that haue eares to heare, what madnesse is it, to fill the peoples eares with vnknown tales, and sweete wordes, in which is nothing but a deceitful sounde, & leaue the worde of God, mightie in working, to conuert their foules.

And, you (dearelie beloued) who delight in such vanitie, and make the preacher transgresse for your fancies sake, let me but reason with you, as S.

Paule.

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Paule reasoned with the Galathians.

Tell me, whether by such tales, or by hearing the worde of God, haue you receiued the spirit: that is, wherbic were you conuerted from your vanitie vnto the liuing God: was it the word of trueth, or else Gentile stories that wrought this vertue in you: and are you so foolish, that when you haue begunne in the spirite, you wil nowe go forward in the flesh: let vs leaue then this greate abuse: both you, to turne away your eyes to follie, and the preacher to vse y^e pulpit like a philosophers chaire. We may alledge sometime, a storie or prophane sentēce, I denie it not, but then it is good dooing it, when the remembring of the saying bringeth necessarilie into memorie, the worde of God also, for which it was alledged, and giueth light vnto it, for a more cleare declaration of the truth: yet, when the storie is told, and remembred by it selfe, there is then but a foolish delight of a vaine man, to helpe him in his talke, to multiplie idle woordes: there is no edifying in it at all.

The third title of the worde, now following, is this, *that it is more sharpe then a two edged sworde*: and this similitude is often made in the scripture. The prophet Esaie, preachinge the promises of God, hee saith: *his mouth is made like a sharpe sworde*. And Sainct Paule giuing armour to a Christian soldiour, by which he may kill his enimies, he biddeth him *take the sworde of the spirite, which is the worde of God*.

So, in the first and nineteenth Chapters of the Apocalypse, the sonne of God, is described

Z.ii.

with

Esa. 49. 2

Eph. 6. 17.

Apoc. x. 16.
& 19. 15.

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with a two edged sworde proceeding out of his mouth: meaning by these speeches, no other thing, but that by the preaching of the gospel, Christ should get the victorie, and bring all enimies in subiection vnto him, euen as the prophet Esay saith: *He shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he kill the vngodly:* by which wee do learne, that the more wee praye: *Thy kingdome come:* and the more wee wish the prosperitie of the Church, the more we must striue to make the word of god known vnto all: for that is the sworde and scepter of his kingdome.

The next title here attributed to the worde, is, *that it entreth into the diuision of the soule and the spirit, and of the ioynts and the marrow.* By soule, here hee meaneth, that part of vs, in which our affections are, as ioy, sorrowe, loue, hatred, anger, mildenes, or any such motion in vs of good or euill. By spirit, he meaneth, the most excellent part of vs, in whiche is reason, wisdome, vnderstanding, to consider and meditate of al the works of God. By *ioynts and marrow*, he meaneth all the members of our body: and thus Saint Paule vseth these woordes of soule, and spirite, and bodie, where he saith to the Thessalonians, as it is in the fifth chapter: *The God of peace sanctifie you wholie, that your spirite and soule and bodie, may be kept blamelesse vntill the comming of Christ:* teaching vs, what is a true christian, when his minde thinketh, his soule desireth, his body executeth nothing, but what is faultlesse before God and man.

2 Thess. 1. 23

So, when the worde is saide to diuide betwene the

the soule and the spirite, it noteth the mightie worke of it in the reprobate, to wound all their thoughtes and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the olde man with all the concupiscences and the desires of it. When it is saide to diuide betwene the ioynts and the marrow: it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to work vncleannesse with greedinesse being hardened: or to sanctifie them in the power of God, that they may be seruants of righteousness vnto him, being mollified. To be short, in soule, spirite, ioynts, marrowe, the Apostle meaneth, that the worde once heard, the whole man is touched, and all that is within him, feeleth streight a chaunge: except a heauier iudgement be vpon him, that he haue eares & heare not: wherein yet the worde hath a worke, and maketh him fall deeper in the sleepe of sinne: if wee will learne, examples are before vs of good and euil, what to leaue, or what to choose.

The prophete Abacuche, foreseeing the state of Christes church, what daunger should be vnto it, euen then to be oppressed againe, when it was not yet halfe growen vp, he saith: *When I heard it, my bellie trembled, my lipps shooke at the voice: rottennesse entred into my bowells, and I trembled in my selfe that I might rest in the day of trouble:* heere we see the woord diuidinge betwene the ioynts and the marrowe, how it distempered the prophets whole bodie, because of the heauie threatning of the Lord, and an excellent blessing was vnto him, for this feare and trembling at

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Es. 24. 26

the voyce of the Lord, in the day of trouble he had rest. So the prophet Esay, at gods threatening against his church, that euen in the dayes of Christ, her peace should be broken off, & her flourishing glorie shoulde againe be shadowed, hee crieth: *my leanesse, my leanesse, wo is me:* as if he had said: it consumed his flesh, and wore away his beautie, to heare the voice of the Lord against his people: if thus wee feare in deede at Gods threninges, & as his saints do vnfaignedlie reioyce at all his promises, a good worke of his mightie woord is in vs, and it is his power to our saluation: but if we be despisers, and regarde not the woord that is brought vnto vs, a while we may seeme to be in peace, as the sicke man in his sleepe feeleth not his paine, but the worde wil wounde at the last the spirit, and wee shall feele it in our flesh, what we haue despised. We reade in Daniel, of Belshazzar, a proud king, in the mids of his princes and all his royaltie, he sawe a hand writing, and the woorde of the Lord was before his eyes: streight his countenance was chaunged, and his thoughtes troubled him, so that the ioyntes of his loines were loosed, and his knees smote one against another, such feare and terrour came vpo him, whe the voyce of the lord did pronounce his iudgemēt. And not onlie thus, but wee see it further, the wicked not onely wounded, but also slayne with the word of god.

Dan. 5. 6.

When manie of the rulers of the people of Israel, led the people to most shamefull idolatrie, the prophet Ezechiel was sent to preache vnto them,

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them; and when hee prophesied before them, Pelatiah the sonne of Benaiah, one of the princes Ezcc. 11. 23. which seduced the people, hee died in his presence. A like example, is, of Ananias and Sapphira, who Act. 5. 1. at the voyce of Peter, did bothe fall downe dead: so true it is that the word is forceable, to diuide and enter betwene our reines, that is, to sleie the wicked, & to quicken the Godlie. Last of al, it is heere sayd, that the woord discearneth betwene the thoughts and intents of the hart, meaning, that how so euer the harte of man is prepared, the woord of God directeth it, either more to be hardened with y^e deceites of sinne, or wholie to be renewed to y^e loue of righteousness.

It foloweth now: *Neither is there anie creature which is not manifest in his sight, but all things are naked & open vnto his eyes, with whome we haue to do.* These words shewe an excellent prooffe, of all the former things spoken of the worde: for, seeinge it is the worde of God, how shoulde it not haue the power of god: if amonge men, as euerie one hath most power: so his worde is most feared: how should it not be, but god, who is the searcher of our harts and reines, and is almightie ouer all, but that his worde shoulde haue of his nature, vertue, and power, to make the proude to feare, and to comfort the humbled. Let vs therefore now be wise in time, and let the worde of the Lord fashion all our harts: if it doe not, yet it worketh still, and we shall one day know what voice we haue despised: for as it is heere, that all things are open vnto his

Z.iiii.

eyes:

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eyes: so we shall heare his voice, when in all things it shall shew his power. It shall speake vnto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the fire shall yeld againe his ashes, and the ayre her dead: the elements shall mealt away, and the heavens shall vanish: the Lord shall speake, and the deade shal all arise: then shal we too late bewaile our madnesse, which haue heard before, this voice, & regarded it not. And this let vs learne with it, if such be y strength of Gods woorde, of it selfe, when yet he shall multiplie this power, and make it also eternall which is infinite, what shal we say then: but, O Lord who shall abyde it: when he shall pronounce: *Go you cursed into eternall fier:* what condemnation shalbe vppon the wicked: (surelie, dearelie beloued) as it is greater then our harts can imagine, so yet in this similitude, we may see, as it were an image of it: for as his woord diuideth betweene soule and spirite, marrow & bones, cogitations and intents: so wee knowe that in euerie part of them, the wicked shall feele Gods anger: head and arme, hande and foote, backe and side, shall haue experience of his anger: all the thoughts of their harts shalbe wounded with death, and so much the more vn-speakable, because their bodies shall feele and their minde knowe the immortalitie of death, and everlasting destruction, that is vppon them: which extreme wretchednesse, noe horror of darknesse, no weeping and gnashing of teeth, no gnawinge of conscience, no eternall fire, doeth fullie and
enoughe

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enoughe set out vnto vs.

But this we leaue to the reprobate men, who e-
uen to this day haue sould their harts to conceiue
mischiefe, and it repenteth them not. Let vs feare
nowe in the day of health, and better things are ap-
pointed for vs. We shall heare an other voice: *Come
ye blessed into eternall life, possesse the kingdome prepared
for you from the beginning,* which voice shal enter deepe,
and into all our members, bring a sensible feeling of
the loue of God, and his greate glorie, when with
harte and minde we shall see and knowe our inhe-
ritance with God in eternall glorie: where vnto,
if now we be raised vp, and the promises of God
beeginne within vs, this vnspeakable and glori-
ous hope, (so that our heartes be fast holden in the
loue of it, neuer to chaunge for worldlie vanitie,
or rather shame, woorse then vanitie: for with
what name shall we name it, that is exalted against
the Lord) if, I say, thus the woord of God be vnto
vs, we haue sealed it, that his woord is liuing, and
entreteth into the diuision of the soule and the spi-
rite: and we haue beene fruitefull hearers of all
this longe exhortatiō, which the apostle hath made,
and ended, to stirre vp his brethren, faithfullie to
heare this prophet of God, his sonne Iesus Christ,
& our sauour, who hath revealed al his wil vnto vs.
And thus farre of this former part of the Epistle, in
which we are taught, that Christ is our onlie pro-
phet: but the time is past. Now let vs pray &c.

Z.v.

The

The 21. Lecture, vpon the

residue of the Chapter, the

14. 15. & 16. verses.

14 Seeing then that we haue a great high priest, which is entred into Heauen, euen Iesus the sonne of God, let vs hold fast our profession.

15 For we haue not an hye Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede:



E haue heard (dearely beloued) howe the Apostle hath taught, that Christ is nowe our onely prophet, and what care we should haue, diligently and faithfullly to hearken vnto him, if we will not be guyltie before god, of great condemnation and iudgement. The reasons are of the Apostle to proue him our onely prophet: firste, because, god sending his onely begotten sonne into the worlde, made man like vnto vs, and reuealing the will of his father vnto vs, the excellencie of his person inforceth vs to confesse, that god ordeineth him alone to be our prophet.

Againe, he was faithfull in the house of god, and then what nedeth any other prophet vnto vs; thirdly, he was more honourable then Moses in this office, & many wayes to be preferred afore him: therefore no other prophet is to be ioyned with him. Fourthly, the prophet Dauid saide: *To day, if ye heare his*

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his voice &c. which we must needes vnderstand, to be a perpetuall prophetic, and therefore accomplished in Christ, whome we must heare, if we wil beleeue, and be saued. Last of all, the force & strength of the woord of God, is such, as it must needes warrant the maiestie of God in Christ the author of it: and as none other hath that glorie, so none to be our prophet but he alone: vnto all those reasons, he hath added, as you haue heard, earnest exhortatiōs, to giue more weight vnto them, for the better persuation of his brethren, to whome he writeth.

Nowe, he beginneth the other principall point of this first parte of the Epistle, that is, to proue that Christ is our onely priest, which disputation he continueth to the eleventh chapter, as we shall (god willing) heare. He beginneth it firste with an exhortation, as he vsed the like, often before, and, as I saide, to make vs more carefully regarde his woordes. *Such then, we haue a great high priest, who hath entred into heauen, Iesus the sonne of God: let vs holde this professiō:* the force of this exhortation, is in the excellencie of the priesthod of Christ, secretly compared with the priesthod of Aaron, who was in nature their brother, in person weake as other men, in office, earthly, entering into a tabernacle made with hands, in vertue, a figure of a better sacrificer, him selfe not profiting at all: but Christ is another high priest, in nature the sonne of God: in qualitie, greate and full of glorie: in office heauenlie, entring before God to be our mediatur: in vertue, holy and perfect him selfe, to purge our sinnes. This
the

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the Apostle noteth, calling him, high priest, greate, entring into heauen, and the sonne of God: and so much the more we are guyltie before him, if we shal not hold fast, and professe all his instruction and doctrine. Now, least we should thinke the Apostles exhortation is weake, and that he taketh it for graunted, which is in controuersie (for he calleth our Sauour Christ high priest, which yet it semeth he hath not proued) we must consider what hath bene spoken before, and so we shall see good arguments in this exhortation for the profe of his cause. He hath taught him to be the sonne of God, made man, reuealinge vnto vs the counsell of his father, purchasing a most glorious inheritance for vs, and setting vs free from the bondage of the deuill, in which we were holden vnder the feare of death, which things before witnessed of our Sauour Christ, and necessarie prouing him, for the same cause, to be our priest, according to that trueth, in the beginning of this disputation: he calleth him, our greate high priest. So he beganne before the third chapter: *Consider holie brethren, the Apostle and high priest of our profession:* not yet hauing particularlie spoken of those offices, but calling him by those names: because, according to the descriptiō of his person before made, it must needs followe, that he was both our priest and Prophet.

Another argument of his priesthood, is, that hee was here in earth, afflicted as we be, submitting himselfe to death, from whiche he is risen, and now ascended into heauen: therefore he is our priest, crucified

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cified for our sinnes, risen for our iustification, and making now intercession for vs before God his father. Thus we see, vpon how good warrant the Apostle in y^e beginning exhorteth the to acknowledge Christ their priest: and thus much touching this entrance of the Apostle, into this disputation, and why he vseth such wordes.

Now, touching the matter. To teach that our sauiour Christ is our onlie priest, he first sheweth by the workes of Christ, what is the office of the true priest, and that is: that he be greate and stronge to beare all our infirmities: then, that he make an entrance for vs vnto god, induing vs now with faith & boldnesse of his spirite: and finallie, giuinge vs his grace and saluation: which things, as they were neuer in Aaron, nor in all the sonnes of Leuie, so they haue clearlie appeared in Christ, and therefore with boldnesse let vs cleaue vnto him: to this effecte is this exhortation. Now, where he saith: *Sith therefore we haue a great high priest, who hath entred into the heauens, Iesus the sonne of God, let vs hold this profession:* I would we could heere learne of the Apostle, to be wise. The excellencie of our Sauour Christ, both of his person, and of his doings, was a stronge persuasion vnto him to giue glorie vnto Christ alone. Seeing Christ was the sonne of God, full of power to do all he would, who had entred into the presence of his liuing father: what man is he shall ioyne himselfe vnto him, to claime a parte and fellowship in that worke, which Christ hath taken vpon himselfe: or, who that may haue his hope and reioycing
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in Christ, will cast it off, to glorie in a mortall man; this madnesse was so greate in the Apostles eyes, that as a thing, which it grieued him to remember, so he beseecheth his brethren neuer to let it sinck into them: but rather, seing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus we at this day, let vs strengthē our faith, and aunswer all our aduersaries: if the question be, whether iustification bee in our owne woorkes, let vs say: seeing Christ the sonne of the liuing god, hath beene conceiued of the holy ghoſte, and borne of a virgin, and sanctified himselfe for vs, fulfilling all righteousness in his flesh, & offering vs freely of his fulnesse to be made holie before God, wee will holde this profession: and we that are but dust, and full of euill, we will not ioyne our selues with so excellent a sauour: we renounce our righteousness, and the righteousness of our fathers, the righteousness of Abraham, of Paule, of Peter, of the virgin Marie: and the righteousness of Christ shalbe our righteousness alone. If wee be asked, whether the Masse be a sacrifice for our sinne, let vs aunswer: seeing Christ the immaculate lambe of God, by his eternall spirite, hath offered vp once his owne bodie vpon the crosse, and given eternall redemption to those that do belecue: if an impure priest, of polluted members, will presume to be one in this businesse: let his sinnes be imputed vnto him, who with vnchaste hands, will needes crucifie againe the sonne of God: we will none of his cursed woorkes, but wil holde our profession. Christ is our sacrifice and

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and sacrificer alone: & he is the propitiation for our finnes: So in all other poinctes: if Christ who came downe from heauen, and is in the bosome of his father, hath taken vpon him to be our prophet, let vs holde this profession, and not care what fleshe and bloud can say vnto vs. If Christ, to whome all power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places, if he haue taken vpon him to lose the workes of the deuill, and set vs free from his bondage, why holde we not this profession? or why runne we to holie water, belles, candels, crosses, and such vanities: as though they holped Christ in his worke? or if all our enemies thinke they can confute this, that here wee say, let them answer vs: howe is the reason of the Apostle good against the priesthod of Aaron, that it is abolished, & no other sacrificers are, but Christ: because he is so excellent a priest, the sonne of God, the greates high priest, and hath entred the Heauens. If this dignitie of his person, prooue the priesthood onely to be his, why doth not the same prooue all these things we speake of, to be done & wrought by him alone? or how is it possible, that his priesthood, for the excellencie of it, cannot stande with the priesthood of Aaron, which yet was glorious: and that it shoulde stande with the filthie stinking priesthood of a greasie handed pope, which is loathsome to see & heare? or how can his glorie beare no fellowe in his priesthod, & yet beare the fellowship or any partnership with other, in the office of a King and prophet? Seeing then it is thus with vs, that wee be glorified

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glorified to haue such a priest, so high, so greate, let vs holde (as the Apostle saith) his profession, and acknowledge no helpers vnto him. Thus the Apostle hauing shewed the dignitie and glorie of Christ our priest in the 15. verse folowing, he sheweth also his mercie and compassion, that we may know him a perfect priest: and for this cause he addeth this, least the weake Iewes should other wise be offended, and fall at the knowledge of his glorie: for hearing our Sauour Christ exalted as god, they would easilie thinke: and shall the Lord againe speake vnto vs? do we not remember the dayes of mount Sinaie, when he spake vnto them, and they were all afraide: yea, Moses him selfe, did he not tremble, and the people pray, that they might heare him no more: shall it be so againe with vs? or, hath the Lord spoken, and we haue not seene his maiestie? To stop this, or like offence, the Apostle addeth this, of his compassion and loue: *for we haue not a high priest: which can not be touched with the feeling of our infirmities, but was in all things tempted in like sorte, yet without sinne:* the summe of which woordes are, that as we acknowledge Christ to be the sonne of God: so we also beleue that he was made man-like vnto vs: and in this participation of nature, hath taken also vpon him, al our infirmities, accompting them as his owne: so that we may be bolde to come vnto him, who is no more fearfull in the glorie of his maiestie, but louing, in y^e similitude of our nature. And that it is sayde here, he suffereth with vs, is tempted as we, made like vs in al things: we must vnderstand it, by reason of that spirituall and

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and vnspeakable coniunction which we haue with him, in that he is our head, and we are his members, a vnitie not knowen of fleshe and bloud: for it is not made of ioyntes and sinewes, but seene onely with the eyes of faith, according as it standeth by participation of the same spirit: and when we shal know what the spirite is, we shall see the bande in whiche we are knitt together, and be able to speake it, howe Christ now suffereth with vs, and howe the afflictions of his sainctes are suche vnto him, as if they were in his owne bodie, euen as he saith: *Saule, Saule, why persecutest thou mee?* by which experience, the apostle Paule also, calleth his afflictions the afflictions of Christ: in which we are to learne: if God haue so loued vs, we ought also to loue our brethre, to remember them that are oppressed, as if we also were oppressed in bodie: and to reioyce with those that do reioyce, as if our owne heartes were filled with gladnesse: & a iust iudgement is vnto them all, who hauing Christ such an example of loue, can yet notwithstanding hate their brethren.

And here we also learne, what so euer afflictions are, yet are they lesse then the strength giuen vnto vs: neither shall they euer turne the loue of God from vs: for in all afflictions, without exception, Christ suffereth with vs. Wee see by Paule: howe many, howe greate, howe aboue measure were his troubles, by sea, by lande, of friendes, of enimies, in bodie, in spirite: yet calleth he them all the afflictions of Christe, and his suffering. Lazarus, in all his pouertie, sicknesse, sores, suffered nothing, wher-

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lesse then
the strength
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is giuen
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in Christ was not partaker of his griefe: if y^e paines and miseries of patient Iob, were now vpon anie man, euen Iob fealt nothing which Christ fealt not with him: for while this mysterie is, which is for euer, y^e Christ is the head & we the bodie, how should the bodie be hurt, and the head not touched with the paine of it? Let vs not then care what crosses we beare, for as there is none more shamefull then the crosse of Christ, so all ours are accompted as his. If we be poore, sick, contemned, imprisoned, or what so euer is the fruit of sinne, God is not as man, to turne his face from such children, but wee are the dearer in his sight, & euerie crosse sealeth the loue of Christ, that he suffereth this with vs, to the ende hee might neuer cast vs away: euen as hee was made sinne for vs, who knewe no sinne, that we might be made the righteousnesse of God in him. Who now can be discouraged with the afflictions of his life? or be enuious against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our soule: onlie let vs take heede of sinne, that it reigne not, nor haue anie kingdome in vs: for there in, Christ hath taken no parte, and by it onlie we are seporate from him, as by that with which he will haue no fellowshipe.

*What we
must be-
leeue of*

And where it is heere saide, that our Sauour Christ was like vnto vs in al things, except sinne, it is a cleare place to teach vs, what to beleue of the true humanitie of our sauour Christ: leaue off foolish, and vaine questions, in which there is no edification:

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cation: dispute not of particular things, this or that, *the true* wherein thy foolish minde may fall into heresie, *humanity* & thy foolish harte may take offence, but beleewe it *of Christ.* stedfastlie that thou hast learned trulie, that in all things Christ was like vnto thee (sinne onlie excepted:) if anie thinge bee spoken of his humanitie, not agreeing with this, it is false, and to be refused.

It foloweth nowe in the last verse: *Let vs therefore go with boldnesse vnto the throne of grace, that we may obtaine mercie, and finde grace to helpe in time of neede.* In these wordes the Apostle concludeth, wherfore hee hath thus magnified the priesthoode of Christ, and what benefite we haue by it, that is: to go with boldnesse vnto the throne of God, and know our selues assuredlie reconciled vnto him: in consideration of which excellent & vnspeakable benefite, he maketh his conclusion by way of exhortation, that wee might neuer be slacke and slouthfull to receiue so greate a blessing, nor by anie vnthankfulnesse shewe our vnworthinesse of it. Nowe, in these wordes are manie especiall good lessons for vs to learne: first, where he saith: *Let vs goe:* which exhortation hee groundeth vpon the former wordes, that Christ (as hee saide) is entred into the heauens: we must here learne to applie it to our selues, all that Christ hath done, as in deede hee did it not for his owne cause, but for ours: and we learne howe it belongeth vnto vs, euen as it is wrought by Christ in our nature, whose members we are.

And thus, what so euer we can see in Christ that

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he hath done, and what so euer glorious promises are made vnto him: let vs knowe our vnitie that we haue with him, and all blessings, that they are ours. If he haue overcome sinne, we haue also overcome it. If he haue vanquished death, we haue vanquished it also. If he haue risen from the dead, wee shall rise also. If he haue ascended into heaven, we shall ascende. If he sitt on the right hande of maiestie, wee shall also be glorified, and see God as he is: for wee be ioyned all vnseperable vnto him, as the head is ioyned vnto the bodie, by the wonderfull mysterie of Gods wisedome, who hath made him of our nature, and giuen vnto vs of his spirite: and in this fellowship with him, which he hath giuen vs, there is nothing so greate, but he hath giuen vs with him: the righteousness of all his woorkes, and glorie of all his inheritaunce, with him is ours, and wee are also Lordes ouer all: whether it be Paule, or whether Apollo, or whether it be Cephas: whether the worlde, whether it be life, or whether it bee death: whether things present, or whether things to come: all things are ours, and wee are Christes, and Christ is Gods.

Thus we must applie it, and make it ours, which Christ hath giuen vs: euen as the Apostle saith of this, that Christ is our high priest and mediatour: let vs therefore go vnto the throne of grace,

An other thing we must here note, that the Apostle exhorteth vs, to go with boldnesse, teaching vs, that a constant persuation, and good assurance of gods fauour, do highly commend our

our prayers vnto God: and without it, we are like
vnto the flouds and waues of the sea, which are rou- Iac. 1. 6.
led vp and downe with the winde: and our hope
with God is frustrate. Now, this boldnesse which
is thus necessarie for vs, we must learne like wise,
both howe we haue it, and what it bringeth vnto
vs: how we haue it, we canne no way better learne,
then by the Apostle him selfe, who makinge a-
gaine this selfe same exhortation, in the tenth chap-
ter following, saith thus. *Seing we haue this greate high
priest, the ruler ouer the house of God, let vs go vnto him,
with a true hart and full perswasion of faith, hauing our harts
sprinkled from an euill conscience, and our bodies washed with
pure water:* this is then the boldnesse with which we
approche vnto God, stedfastlie to belecue, that with
the blood of Christ, our minds are washed from im-
pure thoughts, and our bodies from sinne. This S.
Paule also teacheth in plaine and manifest wordes:
in Christ (saith he) *we haue this fredome and entrance
with boldnesse, throughe faith in him:* and in another place
hee saith, this must needes be thus, that by faith on- Eph. 3. 12.
ly we should haue this accesse vnto God, else (saith
hee) the promise of God, could not be sure and
good vnto all the seede of Abraham: for hee was a
father of manie nations, euen of such as were vn- Rom. 4. 16.
circumcised, & to whom the law was not written,
therfore to the ende that Iewe & Gentile might
both inherit this blessing, it must needes be by faith
& not by workes. So then, thus farre we are taught
by the Apostle, that if we receiue Iesus Christ to be
our high priest, our onlie way to enter with him in-

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Ro. 8. 15.

3. Tim. 1. 7.

2. Tim. 6. 16.

Eph. 2. 18.

to the heauens, is by faith: and our faith hath boldnes
and full persuation, in which it is accepted according
to that which is written: God hath not giuen
vs the spirite of feare againe vnto bondage: but
God hath giuen vs the spirite of adoption, by which
we crie, Abba, father. Heere (dearlie beloued) let vs
learne to discerne spirits, & to trie whether they be
of god, or no: Euerie spirit that confesseth Christ to
be our onlie mediatur, is of god: for by him we
haue libertie, through faith, to go with boldnesse vn-
to the throne of grace. And euerie spirite that de-
nyeth Christ to be our onlie mediatur, is not of
God, but it is the spirit of Antichrist, of whome wee
haue heard, that he is entred into the world: for god
dwelleth in light which no creature can approach vn-
to, neither hath anie mā seene him, nor can see him,
but onlie by Christ, through one spirite we haue all
entrance vnto him. These (dearlie beloued) they are
y words of the scripture, they are not the wordes of
man: & whē you are in place, obiect them vnto the
papist, see what one word they are able to answere,
who in times past, haue told you yet of a great num-
ber of mediators, confessours, martyrs, saincts, An-
gels, Archangels, euerie one in his degree, they haue
made them mediators, and besought them to leade
vs vnto God. I beely them not, tenne thousand of
their bookes are yet to see, & tenne thousand pray-
ers in them, in which they haue done this wicked-
nesse. Aske them, & byd them speake plaine, what
one worde haue they of defence for this doinge?
surelie (dearlie beloued) I tel you the trueth, not one
worde

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worde they can speake, which is a worde of trueth, a worde of righteousnesse, a worde of life, a worde (I meane) of god, to which you may trust: a fonde fancie they haue founde of their owne, as hee that dreameth doth tell a dreame: and they say there are two mediators, one of intercession, an other of redemption: beside the foolishnesse of this speach, a mediator of intercession, which you may as well call an intercessour of mediation: for intercessour and mediator, are both one: beside this (I say) manifest folie, let them name anie Apostle, prophet, or Euangelist, vpon whom we must build and stand, that euer mentioned anie such thinge: let them tell of whom they learned it: sure they wil not, they are starke dumbe: they know they haue no scripture, no not a word, & of their schoolemaisters, in deede, they are ashamed: but I wil tel you who they be, and they shall not denie it, except they be as shamelesse as they of whome they are learned. The Gods of the Gentiles, which are deuils, they had this worship amongst them: these deuils among them selues, they which were reputed of the lower sort, were made, as meanes, to come vnto the higher, where of also they were called, *Dij medioximi*, that is, Gods onlie for intercession: & Gentile bookes are full of examples, how these things were practised: as if Neptune would speake to Iupiter, hee made Mercurie his meane and intercessour, and such like toyes, which shalbe abolished, and the louers of them. And wee may see, howe God hath recompenced this their euill vnto them:

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for, where this is the comfort of a Christian man, to haue peace toward God, and which is giuen vs, by hauing Christ our onlie mediatur, they who haue made so manie, could neuer finde it, but still they are in suspense and doubt, wauering and vnconstât in al their wayes, & this doubtfulnessse they begett and nourish vnto them selues, while they seeke so many mediators: and what else do they, but teache all their posteritie in choosinge manye mediators, to haue confidence in none. Euen as the rebellious people of Israel, wearied them selues, running (as the prophet saith) like Dromedaries, to euery high hill, and euery greene tree, till they were weake and wearie, and their soules fainted in them, seeking peace and coulde finde none: and in deede, howe shoulde they finde it? for though they solowed a thousande gods, yet was there but one, the God of peace, whome they had forsaken: so, though the Papistes seeke a thousand mediators, yet haue they no boldnesse to go vnto God: for there is but one mediator betweene god and vs, euen Iesus Christ, whome they for their saintes, haue forsaken: for Christ will be ioyned with no fellowes. And what a miserable brotherhood must they then needes bee, which haue no peace, but feare and trembling is in their wayes.

Againe, wee haue here to marke, that the presence of God, to which Christ leadeth vs, is called here the *throne of grace*: noting hereby, that by the merites of Christe, we be brought vnto God, as before a Iudge, who from his iudgement seate, doeth acquitt

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acquitt vs for euer, from all guiltinesse of our sinnes, and therefore, called the throne of grace, because we be quitt onely by grace and Gods free mercie: a monument of which loue, he setteth before vs, in the name of the seate, on which he sitteth, and calleth it the throne of grace: neither, shall euer man be iustified before it, who bringeth with him boldnesse of his owne woorkes, nature, kinred, or any thing, and looketh not onely for his pardon by grace and mercie: neither can the Lorde any more shewe mercie vnto him, that is proude of his owne selfe: then he can chaunge the propertie of his iudgment seat, to make it no more the throne of grace.

Nowe, it followeth: *that we may obtaine mercie, and finde grace to helpe:* these wordes teache vs, what the throne of grace is, and what it offereth vnto vs: euen as we saide before, boldnesse and constancie, that we shoulde not feare to goe vnto it. For, if it be a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenesse, of life: then can there not be in it, anger, guiltinesse, affliction of spirite, bondage, and feare of death: but, as the Apostle saith here: it giueth vnto vs, mercie, grace, and helpe, in the time of neede. Let vs not then saye, as the papistes say, that we ought to feare, and doubt of Gods fauour, and fill our mouthes with blasphemie, as they haue done: to saye, it is presumption, to come with boldnesse vnto the throne of grace: but let vs rather acknowledge all the goodnesse of God, and confesse, that he hath set vp vnto vs, a throne of grace, before which we shall finde nothing but mercie, but pardon, but

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forgiuenesse, but helpe: neither will we euer despise his grace, to bring doubtfulnesse or mistrust vnto it. If the pope, who is a seruauant of seruauants, will sett vp an other throne of miserable bondage, of ignominie, of anger, of cruell death: let them feare before it, who list to go vnto it: for our parte, we haue once accursed both the pope and his throne, and we will neuer more endanger our selues vnto the censure of it. That which the Apostle here addeth laste: *In time of neede*: he applieth to that which he spake so much of before, *to day*: noting, (as I told you then) that euen nowe while yet the Gospell is preached, the opportunitie of time is, in which we must be faithfull, and inherit, as it were, the firste frutes of eternall life, which time neglected, cannot be called backe againe though we should wish it with teares: and therefore let vs regarde it, nowe while it is offered, knowinge this, that God hath not ordeined a throne of grace, but for those which finde their helpe and comfort in due time. And let vs pray, that God woulde lighten our mindes, that wee may be wise, to knowe the time of our calling &c.



The

The 22. Lecture, vpon the

1. 2. & 3. verses of the
fifth Chapter.

- 1 **F**Or euery high priest is taken from among men, and is ordeined for men, in thinges pertaining to God, that he may offer both giftes and sacrifices for sinnes.
- 2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the waye, because that he also is compassed with infirmitie.
- 3 And for the sames sake he is bound to offer for sinnes, as well for his owne parte, as for the peoples,



YO V haue hearde before, how the Apostle hath taught, that our Sauiour Christ is our greate highe priest, and what manner of priesthood he hath: euen such a priesthood, by which him selfe is entred into the heauens, and hath giuen grace vnto vs that do belecue, that through his vertue and power, wee might also with boldnesse approche vnto God. This excellencie of Christ and his high priesthood, the Apostle beginneth now to proue, by comparing together Christe and Aaron. For, like as when he spake of his prophecie, because there was no prophet in Israel so greate as Moses, and to whome God so familiarlie appeared as vnto Moses: therefore, to proue the excellencie of Christe, hee compared him with Moses. So now, in this matter of his priesthood, because there was no Priest

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comparable with Aaron, ordeyned of God as hee was, with so singular honour, so great promises, so much reuerence of his people: therefore hee compareth Christ with Aaron, that by the difference, it might more clearlie appeare, that Christ both must needes be an high priest, and in honour alone farre aboue all other. He beginneth his comparison thus: *For euerie high priest is taken from amonge men, and is ordeyned for men in things pertyning to God: that is, those which* are priests after the order of Aaron, first, in nature are their brethren, men like vnto them selues, subiect to all infirmities, which the people are subiect vnto, hauinge nothing in them selues where in especiallie to reioyce, but is like vnto other men: againe, they execute their office, and do the woorke appointed them, not for them selues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruite of their labour might redounde vnto manie, and they serue the people in things apperteyning to God. A thirde propertie of that high priest was, that hee came not before god in his own vertue, but brought gifts and sacrifices with him, for reconciliation: by gyfts, he meaneth all oblations of things without life, which appertained to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the lawe.

An other thing required in the priests of the old lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words. *Which is able sufficientlie to haue compassion on them which*

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are ignorant, and out of the way. This propertie heere spoken of, is compassion, in feeling the sinnes, and errors of the people, as if they were his owne: and hauinge a continuall care, howe to instruct them and teache them in the right way, that they might cast from them, all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and how he was made so louing: *because that he also is compassed with infirmitie,* that is, had experience in his owne flesh, how prone they were to sinne, how subiect to tentation, how soone seduced from good to euill, and how readie to fall from life to death: of which infirmities, hee was so partaker, that the smart and stinge of them was in his owne flesh, and daylie he was wounded with his owne concupiscence, to do the thinges that hee would not: and therfore greeued with him selfe, and hauing pitie on his brethren, hee willinglie executed his priests office, and did it gladlie, which he founde by experience, must be done of necessitie, or no fleshe should be saued, and offered sacrifice in signe of the purging of their sinnes, and reconcilation vnto God, as the Apostle addeth in the thirde verse: *And for the sames sake he is bound to offer for sinnes,* as well for his owne part as for the peoples: and thus farre, of this beginning of comparison betweene Christ and the priests of the lawe, settinge now downe these properties of the priest, and after shewing the greate excellencie that is in Christ, aboue them.

Now, in this we haue to learne manie profitable
instruc-

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instructions.

Firste, where he saith: *Euery high priest is taken of men, and appointed for men, in thinges appertaining to God:* we learne, that no man can haue accesse or entrance vnto God, but by a mediatour: the Lorde woulde not then receiue the peoples gyftes, their offeringes, their vowes, their prayers, their thanks giuing, what so euer it were: no man in Israell, were he neuer so holy, had his accesse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the priest. This was then their schoolemaister, to leade them to the Melsias, without whome they knewe, there was no agreement betweene God and them: so that wee knowe, they were taught in the same faith that wee be taught, that man through sinne was once cast out from the presence of God: and from thencefoorth for euer, to dwell in his shame, except some other woorke reconciliati- on for him: for man had lost all his owne power, and as Adam was, so were all the children of Adam.

Psalm 143. All were gone out of the waye, they were all corrupt, there was none that did good, no not one.

An vnpossible thing for all fleshe, euer againe to come into the presence of God, without a medi- atour, in whome God woulde bee againe recon- ciled.

This doctrine the Iewes were taught in their highe priestes, who onely entred before the Arke, where was the signes of Gods presence, and all people

people else forbidden to approche neere. And as thus they confessed the necessitie of a mediatour, so further in the person of the high priest, in that he was taken from amonge men, that is, was a man, like vnto his brethren, they learned also y this mediatour should be a perfecte man.

For, when God who wrought daily amonge them, by the ministerie of Angels, glorious and fearefull woorkes, yet neuer appointed Angel, nor other creature to make the peoples sacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name, to craue pardon and forgiuenesse of sinnes: but in an vnchangeable counsell, ever reserued his woork vnto the priest, one of their brethren, a man like to them selues, he taught them: plainly, that hee shoulde be a perfecte man, of their owne nature and substance, who so euer shoulde reconcile them vnto God.

Againe, in that the priest came not with emptie hands before God, neither yet might do except him selfe would be destroyed, but he had with him alwaies his sacrifice, to acknowledge all men endebted vnto God, in payment whereof, he would be reconciled: they learned heerein, that their mediatour must also offer vp a sacrifice for them, in which God would be pleased, and accept it as a sufficient payment of all our debtes vnto him: which sacrifice they knewe well, shoulde not be the bloud of Calues, & Goates: for it is too vile a thing

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to appease the anger of God, but an other sacrifice, holie & righteous, without spott of sinne, vnblameable before God, with such a one God would be pleased. Thus the Israelites beeing instructed, of necessitie, to seeke a mediator, and that mediator to be a man, and that man to offer vp a sacrifice of his owne, without spott or blemishe, a satisfaction for our sinnes, and a reconciliation to God: in this they were instructed, to confesse as we confesse, and to belecue as we belecue: that as there is but one God, so there is *but one mediator between man and God, euen the man Iesus Christ*: who gaue him selfe to be the price of the redemption of mankind: this is the faith of Gods elect, holden of Abraham, Isaake, & Iacob, as well as of vs: the faith of the Saints from the beginning: and we to whome nowe it is most clerelie reuealed, let vs be thankful for so great a benefite, in more constancie of our faith, neuer to be removed from this holie trueth. As ofte as we speake of a mediator, let vs confesse, there can be none among angels, for they are no men: nor among y^e Sainctes, for they were all sinners: neither among all other creatures, for they are all corruptible: so that we will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Sainctes and Angels, who all want vertue for this worke: but when we thinke of anie mediator, we will confesse Iesus Christ the sonne of God, the sonne of Dauid, the onlie mediator, and purger of our sinnes.

1. Tim. 2. 5.

And heere further let vs learne, seeing a priest is
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to doe our things before God , and to offer for our sinnes , let vs knowe these two things both to be done by Christe for vs , that is, both to make intercession, and to purge our sinnes , in neither of which woorkes , let vs attribute any thinge to any other, except wee will robbe Christ of the glory of his priesthood: wherein wee may see what the papistes haue done: for if wee bee wise to iudge rightly, and will see that whiche God setteth before our eyes , wee can not choose, but wee muste needes see howe they haue taken both these things of the priesthood of Christe , and giuen them vnto other.

First , for the oblation of Christe to purge our sinnes, if wee will acknowledge it, wee muste confesse, that it was done but once , and must neuer bee repeated the seconde time , both as the Apostle after in plaine woordes teacheth vs , and as the nature of Christes priesthood doeth necessarily prooue: for he hath his priesthood abidinge euer, such as he liueth euer , neither can it be carried ouer to an other : but as the sacrifice is his owne, so hee is prieste alone, to offer it, whiche hee did once vpon the crosse. Chap. 7. 24.

Therefore, theire Masses are aboute all sacrifice accursed, in whiche they saye, that the priest though vnbloudilie , yet hee offereth in a propitiatorie sacrifice the naturall and royall bodie of Christe , and not onely thus they transference the purgation of our sinnes from the Altar of the Crosse, where it was made by Christe, to the

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Altar of an Idoll, where they woulde doe it by a prieste, but they doe not so muche as confesse, that it was once perfecte and full vpon the crosse, but finde wantes in it there offered. I flander them not, for it is their owne doctrine, neither, am I sure, will they denie: them selues write, that Christ satisfied for sinnes before baptism, both for the guiltinesse and punishment of them: but as for sinnes after baptism, he tooke onely away the guiltines of the fault, but lefte the punishment for our selues to beare, so muche as by afflictions of our life, and by purgatorie after our life, we coulde possibly endure.

Thus lame they leaue vnto Christe the purging of our sinnes, the highest part of his priesthood. The other part of his intercession, they handle it no better: for do they not pray vnto all saincts and angels? doe they not call the virgin Marie, the Queene of heauen, the gate of Paradise, the treasure of grace, the refuge of sinners, the mediatresse of men, our life, our delite, our hope, & what after this can thei leaue vnto Christ? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might denie, but in their sacred holy masse booke, these thinges are written. In their masse of the annunciation, they singe this song:

Salve virgo virginum,

Mediatrix hominum.

All haile, virgin of virgins, the mediatresse of men.

In the masse of the conception, they sing this:

Tu spes certa miserorum,

Vere mater orphanorum,

Tu

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Tu lenamen oppressorum,

Medicamen infirmorum,

Omnibus es omnia.

Thou art the vndoubted hope of the miserable, the mother in deede of Orphanes, the refreshment of the oppressed, the healing medicine of all the diseased, and thou arte all things to all men.

You heare the rime of all this I am sure, and for the matter, it is not worth englissing. Nowe, ioyn vnto this, more out of the masse booke.

O fœlix puerpera,

Nostra pians scelera.

O happie bringer foorth of children, cleansing our wickednesse &c. and out of the portesse:

Super Thoma sanguinem &c.

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the bloud of Thomas &c. And tell me nowe, what is least vnto Christ to be our mediatur? Surely (dearely beloued) the trueth is, euen as the Lorde hath persuaded vs this day: he that boasted so long to be the vicar of Christ, we haue tried him, and founde him to be the verie Antichrist, who denyeth in deede Christ to be come in fleshe, while thus he denyeth him to be our onely mediatur.

Nowe, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue compalsion on his brethren, according to that feeling which is in his owne flesh, of his owne infirmities: this compalsion is, to reioyce with his brethren, in all well

B b. ii.

doing:

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doing: and to be greeued for them, in their finnes and errours: whiche propertie the Apostle saith was in the prieste of the lawe, in a certaine measure, as he was helpe by experience of him selfe, and so muche as god accepted in him, who was for a time the priest of his people.

This ought to be nowe a speciall instruction vnto vs all, because wee are all made a spirituall priesthood vnto God, to offer vp our spirituall sacrifices, that we shoulde haue this compassion one toward another, to delight in the well doinge of our brethren, as hauing receiued the same spirite of faith, and to be greeued with their offences, euen as men subiecte to the same infirmities. This reioycing was in Paule, when he writeth to the Philippians, that if he might procure their faith and constancie of godlinesse, though it were with the losse of his life, yet he woulde reioyce with them, for their greate blessing: and this holy sorrowe for our brothers fallings, the same Paul expresselie commaundeth vnto vs al, writing to the Galathians: brethren, if a man be fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted: if this then be in vs, and our brotherly loue be measured with this line, we are all this day, Priestes vnto our God, offering vp a moste sweete smelling sacrifice, euerie one his brother, to be a seruant of righteousness vnto God. And as this is duetie in euery one of vs, so especiallie the minister ought to be full of this compassion, to declare still vnto his people

Phil. 2. 17.

Gal. 6. 1

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people all the counsell of God, that they might be confirmed who are called, and conuerted who goe yet astraie, that with one hart and voice, at last they might glorifie God together, this it is y^e ought to be: but, O Lorde, howe farre is this from beeing done? where may we finde a man, that reioyceth in his brothers godlinesse, or pitieth him in his sinne? who can boaste of his freendes, of all his acquaintance, of all his kinred, that him he hath brought vnto the Lorde? how many are the ministers in number, that are able to teach, and haue their dwelling with their parishioners, to teach the to know God? surely these things are so farre out of order, & iniquitie hath so preuailed & gotten y^e vpper hand, that we may take vp againe the prophets complainte, *like priest like people*: the people are so dulle with carnall concupiscence, that all their companie is, for cardes, or dice, or daunsinge, or banquetinge, or some riot of life: the name of the Lorde is not remembred, but when it is blasphemed, this is the fellowship of the world, the ministerie hath not so altogether cast off shame, but yet the faults of it are somewhat too great and greuous: for many of them are hirelings, non residets, dumbe dogges, goinge a whooringe (not after many women, which the worlde woulde desire) but after manie benefices, whiche the Lorde God of Israel doth as much abhorre: would to God this complaint were false, and it shall be false when god shall giue his feare into our hearts, and giue vs eares to heare that good promise of Christ: blessed are those seruants, whome the Lorde, when he commeth, shall finde wakinge. Luke. 12. 37.

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In the meane while, if admonitions may stirre vs vp to be wise in time, let vs heare what the Apostle saith more in this place.

Heb. 2. 13

2. Co. 1. 4.

It foloweth: because that he is compassed about with infirmitie: this is the cause why the high priest had suche compassion on his brethren, because himselfe felt all their infirmities: thus the Apostle testified of Christ before, that because he was tempted, he was made able to helpe those that were tempted: and Saint Paule saith, for this cause we be comforted in our tribulation, that we might be able to comfort other in their afflictions: so our owne sense and feelinge must needes be a prouocation vnto vs to pittie other: and in deede, it is a thinge vtterly impossible, that what so etier I suffer my selfe, I shoulde not haue a compassion of it in another: If I be hungry, I pittie all whom I heare crie for meate: If I be in paine, I pittie all which crie out in their grieve: Euen so it is also with vs, and muche more, in the afflictions of spirite: I beare the burthen of mine owne sinnes, if I see their lothsome appearance, and feele their heauie iudgement, that I mourne vnder them, it is vtterly impossible but I shoulde hate them in my selfe and in all men, and I will seeke diligently howe to keepe men free from suche a deadly sicknesse. Thus we see, what is the cause why we be not carefull one to edifie another: that is, because we haue no true feelinge of our owne ignorances, nor perceiue any weightie burthen of our owne sinnes, whē we pray thus, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable, we speake with feined and deceitfull lippes, the sighes of our hartes they goe not with

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with our woordes: or if they doe, I appeale to your owne hartes: how carefull you are for your brethren: for I am sure, the wordes of the Apostle muste needes be true, if I say you feelee your owne sinnes, you bee carefull for your brethren, wishing and procuring as any occasiō serueth, that they also may finde grace to turne frō their sinnes, & come out (as Paule saith) out of the snares of y^e deuil, who hath entrapped them after his owne will: and if this greate miserie of thy brother moue the not, thou feelest not the miserie that is in thine owne ioynts and bowels, whiche astonishment of sense, is barbarous and brutish, dishonouring both the hart and countenance of a man.

2 Tim. 3. 16

An other thing here to be marked is, that the Apostle calleth all sinnes, by the name of errours & ignorances: teaching vs first, that all error and ignorance before God is condemned as sinne, and what soeuer man doeth with all his good intents, if hee bee ignorant in his worke, he offereth but the sacrifice of a foole, neither doeth God regarde it. Wherein wee may see, what their Church is, whose whole religion is blindness, and whose deuotion (as them selues confesse), is bred and nourished by ignorance: and another cause why our sinnes are named ignorances, is, because the sinners know not thir owne way, they think they haue peace & reioyceing. When daunger and woe is neere vnto them: they thinke their sinne is sweete and full of pleasure, when in deede it is nothing els but anguish & affliction of spirit: for they see only with their eies & haue regard after y^e presēt time, not knowing y^e the time passeth, & the cōcupiscence is ended in it, & y^e y^e lord after wil call thē vnto iudgmēt.

B b. iiii.

Thus

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Dan. 4. 34.

Hab. 3. 1

Thus the prophet Daniel nameth the finnes of Nabuchadnezzar, his errours: and Abacuch making his prayer for all the finnes of Israel, he nameth them their ignorances: let vs therefore as this Apostle before warned vs, beware lest we be hardened with the deceites of sinne, but know for a suretie when we be delighted with euill, it is our errour, and if we were wise we woulde neuer be deceiued with so hurtfull enticementes.

It foloweth now in the thirde verse: *And for the same cause he must as for the people, so for him selfe, offer sacrifice for sinne:* In these words the Apostle beareth witness, of wante and imperfection of the priesthood of Aaron: that though he appeared as a mediatour betweene God and his people: yet he was not perfecte for suche a woorke, but acknowledginge his owne finnes, he sett him selfe in their number whiche looked for a better mediatour, who was onely figured, coulde not be exhibited in his person: to this end he offered sacrifice, both for the people, and for him selfe, accordinge as he was expressely commanded in the lawe of Moses, as we reade in the ninth Chapter of Leuiticus, and againe after is here mentioned in the seuenth Chapter following. And here we see the propertie required in a mediatour, & that is, that he be absolute, and holy, without spot, to whome it can not be saide, Physician cure thy selfe, for then coulde he be profitable to none: but who soeuer shall take vpon him this worke to pacifie God and to conquer Satan, he must haue a body prepared of God to all obedience, and he muste be armed with
the

Leuit. 9. 7

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the power of God, to beate and vanquish the sinne, hell, and condemnation, and so to abolish the Devil: they neuer knewe this, neither the righteousness, nor yet the power of a mediatour, who so easily haue giuen this glory vnto weake men: for this streight condition, the iustice of God requireth of him, that shall reconcile man vnto god, that he bring in him selfe all the righteousness which his holy lawe requireth, by it firste to sanctifie him selfe, to be accepted, and in that innocencie to beate the punishment of the sinnes of his people, that he might sett them free, then in the power of his spirit to ouercome that punishment, and rise from it, that it might be abolished, and all with him might haue entrance into glory and eternall life. Now this comparifon of the Apostle, somewhat more plainely appeareth, in which we se the dignitie of Christe. Aaron was in nature a perfecte man, and so was Christe, and more excellent in propertie, beeing without sinne. Aaron ministred for the peoples sake, but for his owne also beeing a sinner: Christ for his people onlie, himselfe needing nothinge. Aaron offered sacrifice, but of other things none of his owne: Christe offered his sacrifice, his owne and him selfe.

Aaron had compassion on his brethren, but in a certeine measure, and the greatest parte of it for him selfe, and sorrowe of his owne infirmities: but Christ wholie was grieved for vs, and for our sakes only he bare infirmities, of all which the doctrine is plaine vnto y^e people of Israel, that not Aaron, but Christ, was the great high priest to recon-

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cile them vnto God: And here we see touchinge that that is said, the high priest offered for his owne sinnes and for the sinnes of the people, that is not ment that his sacrifices were in deed a cleansing of their sinnes: for neither can the blood of Calues and Goates wash away that infection, neither can a sinfull man offer a sacrifice of suche price: onely the Lorde Iesu offering his body, coulde doe so excellent a worke: but that the sacrifices of the lawe, and that high Priest, were saide to purge sinnes: it was onely in figure, as beeing signes and tokens of Christe, and of his bodie, to be sacrificed vpon the crosse, whiche redemption, they confessed and beleueed, in their oblations, and God sealed it vnto them, by fire from heauen, consuming their burnt offerings, that their faith was precious in his sight, and he woulde perfourme his promises vnto them, accordinge to their hope, and giue them a sacrifice for their sinne, euen his onelie begotten sonne that euery one whiche beleueed in him shoulde not perishe but haue life euerlasting: and in wittnesse of this constant trueth, because their sacrifices were as figures of it, he giueth them the name of that whiche they figured, and calleth them, sinne offeringes, and propitiatorie sacrifices, and reconciliations betweene God and them. And this is common to al sacraments of the olde and newe Testament, that they might bee vnto vs sure and vndoubted pledges of Gods promises, that he perfourmeth them all: therefore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offeringes, and peace offerings: circumcision was called Gods couenaunt, the

Lambe

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Lambe his passeouer, the Arke his glorie, the temple his reste, Baptisme the washing of our new birth: and what madnes is in men, I can not tel, why they stum- ble and fall, and are broken at this phrase: this is my body. Could the name of reconciliation be giuen to the bloode of an Oxe, the name of Gods benefites be giuen to the cutting off of a litle skinne, and to a white lambe: his glory, his blessednesse, his righteousnesse, to golde, to stones, to water: and can not the name of the body of Christe be giuen vnto bread: or could not the name of forgiuenesse, of mercy, of couenaunt, of glory, of presēce, of righteousnesse, chaung the nature of golde, stones, fleshe, water, and suche like: and must needes the name of body streight change bread into fleshe: or is not the sacrament of Christes bodie and bloud, as glorious a mysterie, as full of trueth as other sacramēts were: and why should it not haue a greater honour, named by the thinge whiche it representeth: but this as occasion is offered, and in a woorde, for the thing is plaine to those that will vnderstand, and they that with affection haue robbed them selues of Iudg- mente, let vs pray for them: and they that doe belong vnto the couenant, shall one daye with vs confesse the true doctrine of the sacrament in whiche it is sealed.

Now Let vs pray. &c.

The

The 23. Lecture, vpon the 4. 5. & 6. verses.

- 4 And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.
5 So likewise Christ tooke not to him selfe this honour, to be made the high priest, but he that saide vnto him: Thou art my Sonne, this day begatt I thee, gaue it him.
6 As he also in another place speaketh, thou art a priest for euer after the order of Melchisedech.



Tolde you, the Apostle here maketh comparison betweene the priesthood of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare.

The comparison hetherto hath beene in this, that the priest of the olde lawe, must necessarily be a naturall man: then, that he must do the worke of the people, in thinges appertaining to God: thirdly, that he must do it with some sacrifice: fourthly, with compassion for the peoples errors: in all which Christ onely is excellent aboue all other.

Nowe, the Apostle goeth forward, and yet sheweth a fifth propertie of the high priest afore, and that is, that he was called of God, and thrust not him selfe into that roome & function. To this purpose nowe it followeth: *And no man taketh vnto him selfe this honour, but he that is called of God as was Aaron:* then in the two verses following, sheweth howe in this

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this also Christ excelled Aaron, and had a more glorious calling then he: first, because an high decree of God was pronounced by the prophet, in which, vnder the name of a sonne, God ordeined him priest, saying: *Thou art my sonne, this day haue I begotten thee*: Againe, he called him not vnto a priesthood of signes and shadowes, which endured but for a while, but he called him to the true priesthood it selfe, which chaunged not, but made him a priest for euer, after the order of Melchisedech. So, as the sonne is higher then a seruant: the trueth better then the figure of it: and that which abydeth euer, better then that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the priestes of the lawe. Here let vs first learne, sith the Apostle speaketh plainly: *No man taketh honour to him selfe, but he that is called of God, as Aaron was*: that bothe it is vnlawfull for any man without a calling, to take vpon him the ministerie: neither yet any calling ought to be, which is not according to the will of God: for, seeing the ministerie is honourable, and he is iustly honoured that executeth it faithfully: howe can I exalt my selfe, but of right I ought againe to be brought lowe, and in steede of glorie, haue shame: for what do I in this, but robbe christ of his glorie, who is head of his church, & appointeth ministers whome he will, who ruleth in the house of Iacob, and ordeineth officers at his owne pleasure: If in an earthly kingdome, subiectes would presume to take offices at their owne choyce, were it not extreme confusion, vtter reproche.

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reproche and shame vnto the prince: howe muche more to bringe this confusion into the church of Christe? Therefore, both our Sauour Christe himselfe did openly ordeine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this callinge of God: and therefore their Epistles beginne (as you reade) *Paule an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.*

And the same from the begining hath beene a perpetuall lawe in the church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honour to them selues, but were called of God, and in the name of God they declared vnto the people, his visions and his woordes, from which if they declined to the righte hand or to the lefte, they made them selues sinners: and not onely thus it is in the ministerie, but for as muche as the apostle giueth it a generall terme: *No man taketh honour vnto him selfe:* euē in the common wealth, in matters of this vaine life, not onely the God of peace will not haue his people to liue in confusion, euery man to exalt himselfe: but also limiteth to euery one, the bounds of his calling, in which god hath giuen him honour, & without whiche, both he sinneth against god, and offendeth his prince that hath appointed him. The Iustice must deale with those things which apperteine vnto a iustice, & a iudge with the things of a iudge: & as it is rebellion for the priuate man to resist the magistrate: so is it presumptiō in a magistrate, to take vpon him aboute his callinge. We haue gotten among vs I know not what prouerbe, which comonly we call, *A*

cast

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cast of our office: if this bee to cast off the lawe of our callinge, and take more honour then is giuen of the higher power, we deserue it right wel, if for such pretty castes, our selues shoulde be cast quite out of our places: for in matters aboue vs, we be all priuate men and must goe vnto them, to whome god hath giuen the iudgemente: where we our selues haue the place of honour: there let vs be faithfull as before the Lord.

The second thing to be learned in these wordes, is, that we haue all, such a calling, as we may be sure it is of God: for we must be called of God, as Aaron was.

Here (dearely beloued) I woulde wee had no cause to complaine: or, seeing thinges are so ill as they are, I would we had the spirite of the prophet Ieremie, to wishe that our handes were full of water, or in our eyes were a founteine of teares, that we might weepe day and night for the finnes of our nation: then the Lorde in due time would hearken vnto vs, and the highest from his holy seate would regarde vs, that our eyes might see all our ruines restored. But now, touching this calling in magistrates and officers of our common wealth, I will say no more, but in one worde, as the scripture speaketh. God calleth him vnto his dignitie, who is orderly appointed, and is a man of courage, fearinge God, dealing truely, hauing no respecte of persons, and hating couetousnesse: otherwise, if by bribing, by ambition, or by any vnlawfull meanes, he come to his preferment, the more he knoweth him selfe, the more he wil feare least his calling be not of god:
but

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but this they will regarde, to whome it belongeth: our speciall doctrine here, is in the callinge of the ministers; whereof (by the grace of god) I wil tel you the trueth: but because this, and other things are nowe in bitter controuersie betweene our selues, so that the vncharitable woordes of our mouthes are witnessles against vs of the euill affections of our hearts, and our hurtfull doings one toward another, do shew abundantly, that euill will hath taken deepe root within vs, I protest y I haue neither part nor fellowship in this diuision, but in loue & vnitie, I beare him witness who speaketh trueth, and beare with his error who is deceiued, acknowledging my selfe more vnwoorthie then either both. And that you (dearely beeloued) may hold fast the bonde of peace, and not be broken off, with euery temptation, I beseeche you consider but this with me: hath not God giuen his giftes diuersly, to one more, to one lesse, to one ten pounds, as it is in the parable, to another but one, and can we then al know a like? must we not of necessitie one know more, another lesse, one be more wise, another lesse, one vnderstand this trueth, another that, euen as God reuealeth it: and euery one of vs, haue our wantes, in which we may be better taught: and shall it not be euen so, as longe as our knowledge is in part, and we see not the fulnesse of al trueth? and hath not God giuen this diuersitie vnto vs for a good purpose, that thus standing in need one of another, we shoulde all more effectually loue and helpe one another: looke not for it therefore wee all agree, in euery thinge, for it shall neuer be till we doe

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do all see the Lorde Iesu, who onely is perfecte wisedome and trueth. But looke for this, and pray that you may see it, that seeing wee agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lorde Iesu, that we may walke together in it in loue, and keepe this vnitie of the spirit, in the bande of peace. And to those who are aduersaries in this case against vs, if they vouchesafe to heare, most humbly I beseeche them to consider, howe precious all trueth of the Lorde is, and to seperate all affections from them, so that their heartes may beare them witnesse in the night, both vnfeinedly they seeke it, and faithfully they will embrace it, all that the Lord shall reueale vnto them: which minde the Lorde graunt vnto vs with them, that his trueth may be of all embraced, & his church may haue holy peace.

Nowe, let vs returne to our text: *No man taketh honour vnto him selfe, but he that is called of God, as Aaron was:* a very flatt and plaine sentence.

No minister ought to be called in the church, but he whose calling may be knowen to be of God. Suche persons, such qualities, suche places, as may be knowen, y^e Lorde hath ordeyned, onely suche elections ought to be in the church: and this all men must needes graunt. Hereof I may firste conclude, touching the person of the minister: that because in all places, by the prophets, by the Apostles, by our Sauour Christ, God allway requirereth, that his ministers bee of good reporte, well grounded in faith, able to teache his people: there-

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fore, if ruffians, if papistes, or men of an vnknowen religion: if ignorant men, and not able to teache, be chosen vnto this office, I dare boldly affirme it, their calling is not allowed of God, and therefore not accusing any of ruffianrie, or poperie, I leaue that vnto the Lorde: yet I thinke it not amisse, to adde a worde or two of their popishe orders, and priestes of their calling.

You knowe first this certeine principle: *No man ought to take honour, but he that is called of God, as Aaron was.* Nowe would I faine knowe, of all those orders which the papistes had, what one of them was of God? either touching the woorke whereto they are appointed, or else the qualities required in them, of which they be examined? for first, touching the qualities of Gods ministers, of which the churche examineth them, wee all knowe this day, that these they are: they muste bee blamelesse, watchfull, sober, modest, herberous, wise, gentle, apt to teache, able to conuince the aduersarie, such as gouerne wel their whole families, no drunkardes, no quarellers, no couetous men: these be the qualities that God requireth. But the pope, howe doth he examine his priestes? the Bishop, or else the Archedeacon, with some other priestes, they call the parties, and examine them: first, whether they be xxv. yere olde: then, whether he vnderstande any latine: then, whether his father and mother were honest, or whether he be a bastarde: fourthly, they must marke & handle euery member of his bodye, whether they be sounde, and number his eyes, his eares, his nostrils, his

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his handes, his fingers, his feete: and if they mistrust, he must put off his shooes, to see whether his feete be of wood, or no. Fiftly, whether he haue chaste fleshe: that is, whether he haue married two wiues, or else a widowe. Sixtly, howe long he hath beene in orders, and what, when, & of whom he had his orders. Senenthly, what liuing he hath to mainteine him, either by patrimonie, or by benefice. These thinges, by streight examination beeing well knowen, then the Bishop telleth them that there be xiiii. especiall things, which Sainct Paule to Timothie, requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrarie to a shining day, as these bables of Antichrist, are contrarie to the ordinaunce of God?

Now, touching the office, whereunto God appointeth the ministers of his Gospell, is it not this: to preache his worde, and minister sacramentes: other gouernours of his church, are they not for the peoples obedience vnto this worde, and, for prouision of the poore? But the popes officers from the highest to the lowest, what similitude haue they with these: the first officer in their church is a porter, and he hath this authoritie giuen him, to ring the bell, to vnlocke the church and vestrie doores, to open his booke, if any man preache: and this he is charged to do sincerely, euen as he will make his accompt to God.

*The Papistricall
offices &
officers.*

Their second officer is a lesson reader: & he must read, or sing the lessons, and hallowe breade, and al

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greene fruite, and studie the booke in whiche their lessons are, and all this he must do faithfully, and to the full. The thirde office they haue, is, to coniure: and the exorcist, or coniurer, he hath charge with a certeine charme to cast out deuils: to bid them that do not communicate, departe: and to powre water into the chalice at communion: and this he must do verie diligently. Their fourth office, is of Acolites: and they must carrie the candlestickes, light the tapers, and prepare bread and wine, when there is a communion: and of this they must haue greate consideration. Their fifth order or office, is of greater accompt, and is of Subdeacons: and they must prouide water against masse, washe the palles, and corporasse clothes, giue the chalice and couer vnto the deacon: and this they must do verie cleanly and diligently: beside, they must vowe chastitie, serue at the altar, and haue authoritie to read the Epistle for the quicke and the dead. The sixt order is, of deacons: and he may sometime for want of a better, baptise and preache, but his especiall charge and authoritie is, to serue at the altar and reade the gospel for the quicke and the dead: and he must greatly bethink him, what an highe degree he hath taken. The seuenth order is, of priesthood: and it is tolde him that he must preache, baptise, blesse, and rule: but his principall & sole authoritie giuen him in consecration is, to say masse, offer sacrifice for the quick and the dead, and to forgue sinnes. This authoritie hath also the bishop, when he will: and specially, he must beare a crosyre staffe, weare a ring, and

and rule ouer other. The Pope him selfe, he may do the like, but especially, he may weare a crowne & a pall, and hath fullnesse of power, to do all thinge, for the glorie of God, and the blessed virgine, and the holy Apostles, Peter and Paule, and for the church of Rome. These (dearely beloued) are the orders of the popish church, not one worde fayned of mee, but euery whit set out in their owne Pontificall, as you may plainly see it. Nowe iudge your selues, and I appeale to the conscience of euery man y^e hath an vnderstanding harte, whether such creatures haue their calling of God, or no. I might likewise alledge their fourme and maner of ordeyning, as contrarie to Christes institution, as these former are: for, where Christes ordinance is, that his ministers should be made with prayer and fasting, and with laying on of handes: they, as men thinking basely of such simple dealing, adde a greate deale more to making of their priestes: they must haue oyle, candels, basens, towels, amices, albes, stoles, gyrdles, maniples, miters, bookes, crosses, linnen bandes, chalices, patens, singing cakes, wine and water, flowre, and such other thinges, trifled and toyed with all, with so many foolish gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, woulde abhorre it, either as intollerable pryde, or vnspeakable foolishnesse: but wisedome is the Lordes, and he giueth it to whome he will: and let vs praise him for his goodnesse, to whome he hath giuen eyes to see.

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If any will here obieſt, notwithstanding all theſe abuſes: yet the prieſt had that which was principall, libertie to preache and miniſter ſacraments: therefore their miniſterie not to be reieſted.

I aunſwer: In this, on one ſide was the greate goodneſſe of God, that in time to come, his children might aſſuredly knowe, he reſerved to him ſelfe a church, even in the middes of all deſolation: and that he called them by his woorde, and confirmed by his ſacramentes, even as at this day: for ſeeing there can be no ſinne ſo greate, but faith in Jeſu Chriſt ſcattereth it all awaye, it was impoſſible that the man of ſinne ſhould ſo muche adulterate either the worde of God, but that it ſhould be to the faithfull a goſpell of ſalvation: or elſe the ſacramentes of God, but that they ſhoulde be pledges of eternall life to thoſe that did beleue.

Againe, on the other ſide, in that they kept this authoritie to their prieſtes, to preache & to baptiſe: it was the peſtilent ſleight and ſubtiletie of the devill, the more eaſily by ſuche a colour to deceiue them: for if he had vtterly denied preaching of the Goſpell, and uſe of ſacramentes, who would then haue beene ſeduced, & theſe be his wayes to deſtroy Pagans and Infidels: but to corrupt the church of God, he putteth on an Angels cloathing, that vnder pretence of holynesse he might deceiue. And in deede he did deceiue: for he hath ſo farre prophaned the preaching of the Goſpell, and the ſacramentes of Chriſt, that wee ought, according to the

the worde of God, to seperate our selues, and to say, accursed, to all their doings, although God of his infinite goodnesse, who calleth thinges that are not, as though they were, euen in that ministerie gaue grace vnto his Sainctes.

I say therefore againe, as I saide before, that in the popish church, from the crowne of the head to the sole of the foote, not one order is of God, nor any peece of their priesthood is honour giuen of God: wherein I appeale vnto their owne consciences, whose wisdom is without affection in them: and thus farre of this iiii. verse.

Touching the two next verses, I haue before shewed the meaning of them, that by testimonie of the prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ him self often witnesseth, that he was sent of his father: touching this text: *Thou art my sonne, this day haue I begotten thee:* it meaneth, that openly and plainly, God made it manifest, that Christ was his only sonne, by many signes and miracles, in which, as Paule saith, God was made manifest in flesh: but of this I spake more vnto you in the exposition of the fifth verse of the first chapter. The other text here alledged, is out of the 110. Psalme: *Thou art a priest for euer, after the order of Melchisedech:* of which text we shal also haue occasiō to speake more largely hereafter: this now we haue to learne, y^t this Psalme is meant of Christ, and this sentence is his caling to y^e priesthod: of this y^e apostle is a plaine witnesse, & our sauiour Christ in the 22. of Math. teacheth y^t this psalme could not be meant

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of Dauid, because it is sayde in it, *The Lord saide vnto my Lord sitt thou on my right hande, untill I make thine enemies thy foote stooles*: and reason teacheth it plainlie: for seeing, as is here alledged, it is to y^e praise of an highe priest, howe could it be of Kinge Dauid, to whome the priestthoode in no case belonged: or howe could it be of anie priest of the lawe, who had their proper calling of god, where this was an other, after the order of Melchisedech, who was both a Kinge & a priest: & therefore it is plaine to be meant of Christ, who was figured in Melchisedech. The conclusion then of y^e apostle in al this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent callinge, therefore a greater high priest then anie before him: but the time is now past. Let vs pray &c.

The



The 24. Lecture, vpon the 7.8.& 9. verses.

7 *Who in the dayes of his fleshe did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

8 *And though he were the Sonne, yet learned he obedience, by the thinges which he suffered.*

9 *And being consecrate, was made the author of eternall saluation vnto all them that obey him.*



HE apostle, in this chapter, begineth to prooue our sauiour Christ to be the onlie highe Priest of the new Testament: and because the people of Israel, had so great affaunce in the priesthood of Aaron, that they could hardly be drawn away from the deteining of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had beene tied for euer: and not knowing that al the ceremonies of the law were ordained vntill the time of reformation, in which Christ should appeare, & chaunge that priesthood, to become him selfe vnto vs a Priest of a better testament: therefore y^e Apostle first setteth forth y^e properties of y^e Priesthood, according vnto y^e lawe, and after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, then before in Aaron: and therefore it can not be, neither breach nor

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dishonour vnto the lawe of God, nor the priesthood of it, if the shadow and the figure, which was Aaron, should now be taken away: and the bodie and the trueth, which is Iesu Christe, shoulde be established for euer.

The properties which the Apostle speaketh of, necessarilie appertaining vnto euerie Priest, as vnto one that must be a Mediatour, are these: that first he should be man as we are, as Aaron and his posteritie were. For neither Angel nor Archangel, nor principalities, nor powers, can do this woorke, to present flesh and bloud vnto the Maiestie of God, when them selues are but spirites: and therefore Christ, that hee might be high Priest, tooke not an Angels nature, but was made of the seede of Abraham, like vs: that as there is but one God, so there might be but one mediatour betweene God and man, euen the man Christ Iesus, in this respect as able to be high Priest as Aaron him selfe, beeing as naturallie and as trulie clothed with our fleshe, as Aaron was.

The second propertie of the Priest, is, that hee should be ordayned, not onlie for him selfe to make his owne attonement, but also for other men to accomplish what so euer was betweene god and them: that where they were before enemies and straungers, they might by him be reconciled, & haue free accesse vnto the throne of grace, to finde mercie and succour in due time: and for this cause Christ alone is a perfect priest, more excellent then Aaron, who was incumbred with his owne sinnes, to make
first

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first reconciliation for them, and therefore could not profit other. And as this was the Priests office, to be a Mediatour for other: so the meanes he must vse, and the mediation to be wrought in this woork, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto God the sacrifice of righteousness, pure and holie in his sight, in which hee might be pleased, & the sinnes of the people might be taken away: the which sacrifice, because it must be so pure, that in it, they for whom it was made, must be sanctified, and so precious, that it must be a sufficient purchase to redeeme man from all transgression: therefore it could not be made with the blood of Calues or Goates which can not take away sinne, nor with gold nor siluer which can not redeeme our soules, nor with meates and drinkes which profited not thē that were exercised there in, nor in anie such carnall rites, for which y^e Priesthood of Aaron was ordayned: & therefore, as an other Priest must make this sacrifice, which can not be anie other then Iesus Christ, who being made high Priest of the good things to come, by a greater tabernacle, & a more precious sacrifice, euen by his owne blood hath obtained for vs an euerlasting redemption, and therefore is nowe to be acknowledged our onlie Priest: the first Priesthood, and the first lawe, beeing altogether abrogated.

One other propertie of the priesthood, is, y^e none thrust in him selfe, being not appoynted, nor take vnto him self this honour, being not called vnto it:
and

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And God euer shewed him selfe a readie reuenger against all such as should defile his priesthood, to take to themselues the dignitie to which they were not appointed. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by worde and by othe, that no flesh should resist it, euen, as it is written: the Lord hath sworne, and will not repent, thou art a priest for euer, after the order of Melchisedech: so that in this behalfe our faith must be euer strong, that the callinge of Christ is of the Lorde, euen as the calling of Aaron was: and with so much the greater iudgement it shal be reiecte, because it was confirmed with an othe.

The last propertie in this comparison is, that the hye priest of the lawe should haue an inwarde compassion toward them that were ignorant, and were deceiued: in which perfect knott of vnfeined loue, his ministerie was accepted of God, and his sacrifices receiued and accōpted holy: and lest he should cast from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had receiued, he might in deede be moued with his brothers harmes, as with his owne: so that he did not withdrawe him selfe from the seruice of the Sanctuarie, but put on the holy garmentes, was anoynted with the holy oyle, bare the names of his brethren before the Lorde, presented their sacrifices, abstained from wine and strong drinke, mourned not for his friendes that were departed, taught dili-

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diligentlie the people, prayed for their transgressions, and bare the burthen of his people, as God had layd it vpon him.

But yet this propertie exceeded more in Christ, then in all the tribe of Leuie: & the bowels of al cōpassion were more large within him, then the vtmost braunches of it in anie other creature. And this the Apostle noteth in this place, which now we haue in hand, in which we may see (as in a moste liuelie glasse) the perfect beautie of al excellent loue. The thinges, they were not light, nor the sorrowes small, nor the sighings few in number, nor the prayers faynt, nor the anguish of spirite litle, nor the death easie, by which hee hath sealed it vnto vs, that he had cōpassion on his people: but as the Apostle faith: *in the dayes of his fleshe:* (while hee was here clothed in mortalitie, like vnto one of vs, to the ende hee might be faithfull for our sakes) *he did offer vp prayers and supplications, with strong cryings and tears vnto him that was able to saue him from death, and was also heard in the thinges which he feared:* and being him selfe the Sonne, yet hee learned obedience by the thinges which he suffered: and *being consecrate, was made the authour of eternall saluation to them that obey him.*

These wordes, my deare brethren, we haue now in hand, to search and examine what the spirite teacheth vs, so much y more carefullie to be harke- ned vnto of vs, how much the more plainlie it setteth foorth vnto vs, the great loue and compassion that Christ beareth towardses vs. Two things especiallie here the Apostle testifieth: First, the suffer-
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ringes of our sauour Christ, and then the benefite that we enioy by the same, according as his sufferings were onlie for our sake. His sufferings, what they were, and howe great sorrow oppressed him, hee sheweth by those effects which his sorrowes brought forth: that is, prayers, supplications, cryings, teares, feare and anguish of spirite, which thinges wayted euer vpon him, euen to the accomplishing of all his pascions, which was the death of his crosse. The fruite that wee do reape of these afflictions which hee suffered, is the saluation of our soules, and eternall life, if we will obey him.

In this description of his sufferings, though the thinges are set forth which were common and vsuall vnto him all his life: yet it appeareth especiallie the Apostle meaneth that greatest conflict of sorrowe, which hee had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as it is here sayd, *He made prayers*, noting by the worde that they were manie in number: so it appeareth in the Gospell, that beside other prayers, three times he repeated this one: *father, if it be possible, let this cup passe from mee:* and as it is sayde: *hee made supplications, humbling him selfe lowe under the hand of his Father:* so it is sayd in the Gospell, that then hee kneeled downe, fell vpon his face, and so prayed vnto god. And as the cause of his prayers is heere mentioned, *To be deliuered from death:* so the woordes of his prayer in the Gospell are like: *Father, if it be possible, let this cup passe from mee:* meaning y death of his crosse, to which

Math. 26. 42

Luk 22. 47

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which hee was condemned. And as heere is mentioned his greate and lowd crying: so there the Evangelist saith: he cryed out with a lowde voice: *My God, my God, why hast thou forsaken mee:* and like as heere is saide, *He prayed with weeping teares:* so there is witnessed that hee was sorowfull and greuouslie troubled, that his soule was heauie euen vnto death, and that in a great agonie, his sweate was like vnto drops of bloud: a wofull kinde of weeping, but such was his compassion, that we might haue sure hope: and as heere is said, *hee was deliuered from his feare:* so at that time when all his spirites were troubled, the Angell came from heauen to bring him comfort. These similitudes, they are all so agreeable, that it is euident the Apostle respected especiallie aboue other, this part of his passion, in which his perfect loue and vnchaungeable affection toward vs, shined in most fulnesse of beautie, in that it was so feruent and so deepelie rooted, that neither feare nor trembling, nor anie anguisher of spirite, could make him shake: nor the force of death, nor anie bloudie sweates, could pull it out of his bowels.

In this one sentence (dearlie beloued) there is more for vs to learne, then eyther eye hath seene, or eare hath heard, or al flesh in this life shal attaine vnto: it is the depth of the glorious Gospell which the Angels doo desire to behold. But to note vnto you some thinges, in which our faith may be strenghtened, we haue to learne by y example of our sauour Christ in this place, that in all temptations,

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Psal. 50. 15.

wee should approche vnto our God, and make our complaintes vnto him, who is onlie able and readier for to helpe vs. He hath not forgot his promise that he hath made of old, *Call vpon me in the day of thy trouble, and I will deliuer thee:* hee is a place of refuge and of sure defence, a strong tower against all assaults: the righteous man that shall hasten vnto him, hee shall be surelie saued: the authour & finisher of our faith, he is gone before vs, we shall be surelie partakers of y same mercie. It skilleth not how great our temptations are, into which we are fallen, nor how manie in number: the Lord will deliuer vs out of all. It skilleth not how manie our sinnes are, nor howe great in our eyes, that haue procured our troubles: the Lord will scatter them as the cloudes from the heauens, and they shall not turne away his louing countenance from vs. Let vs looke on this patterne Iesus Christ, that is set before vs: it would crush our flesh in peeces to beare with him the weight of his afflictions, from which he was deliuered: and it would make our teares to be as drops of bloud, to be partakers of so great anguise of spirite as he susteyned, and yet it was not so great, but the comfort of the Angel sent from his father, was much greater: so that by prayer hee obtained a most excellent victorie, and hath brused the serpents head, and broken all his force: and why should we then be discouraged? If our sinnes be as crimson, or if they be red like skarlet, yet they are the sinnes of our owne bodies: but not ours onlie, but also the sinnes of the world: they rested all vpon Christ our Sauour, and yet

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yet he prayed for deliuerance, and hath obtained and therefore we may say with boldenesse, *forgive vs our trespasses.* If the loue of Christe were so great, to beare the sinnes of vs all, and of them euery one hath gotten forgiuenesse, how shoulde not we that are laden but with our owne sinnes, lift vp our heades into greate assurance of hope, and heare with ioyfullnesse the woorde of promise: *I will be mercifull to their vnrightheousnesse, and I wil remember their sinnes and their iniquities no more.* Heb. 8. 12.

And what though our afflictions are exceedinge many, that the whole heade be sicke, and the whole heart be heauie, that from the sole of our foote vnto our heades, there be nothinge whole in our bodies, but all woundes and swellings, and sores full of corruption: yet all this is nothinge vnto his passions, by whose stripes we are healed. And these troubles are nothing vnto his mightie cryinges, who was compassed about for our sakes with feares and horrors, till his sweate was as drops of bloud, and his bones bruised in his fleshe. Then let the whips and scourges of our chastisement be greuous, & let vs yet be beaten (if the will of God so be) with scorpions: Christ, in greate compalsion, suffering with our infirmities, hath borne yet a more heauie weight of iniquities, and hath bene deliuered: So that if we obey, we are partakers of his mercies, and we haue full perswasion, *that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor highte, nor depth, nor anie other creature, shall be able to separate vs from the loue of God whiche is in Christe Iesus our* Rom. 8. 38
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Lord. Yea and greater boldnes then this if it be possible to dwell within vs, the Apostle here hath offered it in Christe Iesu.

If all the sinnes were vppon him, and all sorrowes in his fleshe, and yet from them all God hath hearde his prayers: why shoulde we not be sure that our sinnes and sorrowes shall be done awaye: why shoulde we not be sure that God him selfe hath appointed vnto all that mourne in Sion (as the Prophet saith) *to giue vnto them beantie for ashes, the oyle of ioy for mourning, the garment of gladnesse, for the spirite of beauiuesse?*

Let vs therfore be bold (dearely beloued) for *he was wounded for our transgressions, & broken for our iniquities, the chastisement of our peace was vppon him.* these prayers are ours, these supplications for vs, auaylable for moe sinnes, then we are able to commit: *this is our victorie that shall ouercome the world, euen our faith.* in all miseries, and multitudes of woe, we are not sunken so deepe in sorrow, as he that for our sakes made prayers and supplications, with strong cryings and with teares, and was deliuered from his feare.

The seconde point that we haue here to learne in this example of our Sauour Christe, is, to knowe vnto whome we shoulde make our prayers in the day of trouble, whiche the Apostle testifieth in these wordes: that Christ made his prayers vnto him that was able to deliuer him from death: a rule to be kept of vs in all manner of our petitions, and supplications whatsoeuer, to make the knownen vnto him that

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that can graunte our request, that is, vnto God: this rule was kept of the Church of God, from the beginning.

When men were once turned from their Idols, then in all their prayers, they began to call vpon the name of the Lorde: and God him selfe, at no time, doth more sharply reprove his people, then when they woulde aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humbly learned, and with a pure hart hee prayed accordingly: *Lord, if thou wilt thou canst make me whole*: vpon this foundation, our sauour Christ hath built vp all the prayers of the true Disciples, adding it as a speciall clause vnto the prayer that he taught them: *For thine is the kingdome, the power and glorie for euer and euer, Amen*: then let vs learne it, so many as will pray in spirite, to make our prayers vnto him alone, who is able to saue vs. It is the sacrifice of the newe Testament, that he hath appointed vs, that we shoulde offer vp vnto him (and not vnto other) the fruite of our lippes, which may confesse his name: and because this doctrine hath bene troden downe vnder feete, and defiled by the man of sinne with all spirituall vncleanesse, I beseeche you adde vnto this one reasoꝛ or two more, that you may answer y^e aduersarie, and be able to stand in y^e day of euill.

When our Sauour Christe was purposed to teach his disciples a true forme of praier, & a perfect patterne vnto which they must frame their petitiōs, (or it is vnpossible thei shuld be accepted) he teacheth

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them, that their beginning muste be from hence: *Our Father whiche art in heauen.* What blessinge so euer wee woulde haue, or from what plague so euer we woulde be deliuered, he alone muste be the person of whome we craue, to whome this name and callinge doeth belong: *Our father which art in heauen.* If this name be none of his, he is no patrone to be called vpon: or if we will needes call vpon him, we giue him this name, whither it be his or no. Christ is our good warrant, who hath made this the beginninge of all Christian prayer, *Our father which art in heauen:* therefore the Idolaters of all ages, that haue made them selues Saincts to pray vnto, accordinge to the number of their prayers, so they haue multiplied their Idols: and the children of God to whome they haue sacrificed, they shall witnesse against them in the day of Christe. And you my deare brethren, againste all your enemies defende thus the holinesse of your prayer, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this, one reason more, which you learne of Sainct Paule, and I doubt not, but you shall be well established in this present trueth.

Rom. 7. 18 Wee knowe all, and do confesse, that we are able to do no good thing of our selues, but all our sufficiencie is of God, we are not able so muche as to thinke a good thought: Yea, the verie wisdom of the fleshe is enimitie vnto all righteousnesse, so true it is that the prophet saith: *Euery man is a beast in his owne understandinge.* And howe much lesse then are we able to offer vp vnto God, that moste precious sacrifice.

1st 10. 14

fice of prayer & thanksgiuing, to make it acceptable in his his sight, if we consult with our owne fleshe and bloode, and after the will of man, so make our prayers vnto God: We must needs acknowledge our owne infirmities, and confesse with Sainct Paul that we knowe not what to pray as we ought, but it is the spirite of God that maketh request for the Saincts, according to the wil of God: and in this holy spirite alone we must praye, if we looke for the mercy of our Lorde Iesu Christe, to eternall life. The spirit that beareth rule in oure hart, he must teach vs all thinges, or els we can doe nothing that God aloweth. Now the voyce of this spirit that alwayes soundeth within vs, it speaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither Saint Paule pray for vs: nor Saint Peter pray for vs.

Rom. 8. 4
verse. 26. 27

These are but the spicinges of the drunken cups of Rome, the foundes of woordes whiche the spirites of errores haue blowen. But the holye spirite of god that teacheth vs how to pray, it crieth thus in our hearts: *Abba, Pater, Our father which art in heauen*. As Christe him selfe hath bene our scholemaister of no other prayer, so the spirit that he hath giuen vs, it knoweth no other sounde, but *Abba, Father*: these are the beginninges of our prayers. If we speake not vnto him, to who do we bow our knees? If we will make the spirite subiect to any other, let vs take heede y we greeue not y holie spirit of god, by whiche we be sealed against the day of redemption. Thus much I haue added to the example of our sauiour Christ, who made his prayers to his father,

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who alone could deliuer him, that wee might the more assuredly be bolde to abide in his steppes.

It followeth in the text. *With great crying and with teares.* Here we haue to note, in what measure our Sauour Christe was afflicted, euen so farre, that he cryed out in this bitterness of his soule.

This the Euangelistes do expresse in mo words, testifying of him, *φοβεισθαι ενδραμεισθαι αδεμονειν, περιλυπον ειναι*, that he was greatly afraide, altogether astonished, euen fainting for great anguise of mynde, and full of pensue sorrowes. For his father had broken him, with one breaking vpon another: so hee kindled his wrath against him, and accompted him as one of his enemies. The heauie hande of God was so grieuous vpon him, that it brused his verie bones, and rent his reynes a sunder, hee coulde finde no health in his fleshe, but was wounded to death, as without recouerie.

The Euangelist him selfe beareth witnesse of this miserie, adding vnto his lowde crying, this sounde of woordes: *My God my God, why haste thou forsaken me?*

This sorrowe, bycause it was not assuaged with wordes, hee cryed out a lowde, and bycause in silence hee could finde no ease, his face was wrinkled with weeping, and the shadowe of death was vpon his eyes. For what griefe could be like vnto this? Or what condemnation could be so heauie? When there was no wickednesse in his handes, and when his prayer was pure: when he was the brightnesse of glorie, and the Sonne of righteousness

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nesse that shined in the worlde : yet as it were to see his dayes at an ende, and his enterprises broken, his carefull thoughtes to be so deepe grauen in his breast, that they chaunged euen the daye into night vnto him, and all light that approached into darke-nesse : this was a sorrowe aboue all sorrowes.

When his excellencie was such aboue all creatures, that the worlde was not worthy to giue him breath, yet hee to be made a worme, and not a man, a shame of men, and the contempt of the people, all that sawe him to haue him in derision, and to shut vp his life in shame and reproches, so vnwoorthy a rewarde of so pretious a seruaunt : howe coulde it but shake all his bones out of ioynt, and make his heart to melt in the middest of his bowelles : howe coulde his strength not be dried vp like a potshard, and his toung not cleaue vnto the Iawes of his mouth : Who hath beene euer so full of wo, and who hath beene brought so lowe into the dust of death : His vertues were vnspeakable, and righteous aboue all measure : yet was hee accompted among the wicked . His temperancie in perfecte beautie, and his appetites bridled with all holie moderation : yet they sayd of him, behold a glutton, & a drinker of wine . His behauiour honest without al reproofe, and his conuersation vnspotted : yet they flandered him as a friend of Publicans and sinners, and reported him as a companion of theeues. He loved the lawe of his father , with such fulnesse of desire, that he would not suffer one Iote, nor one title vnaccomplished : and yet they accused him as an

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enimie vnto Moses, a breake of the lawe, a subuerter of the Temple, and a teacher of newe doctrines, such as were not of God. He harkened vnto his father in all humilitie, and loued him with all his hart, and with all his soule, so y he was obediēt vnto him, vnto death, yea euen y death of y crosse: yet they saide of him presumptuously, that he blasphemed, and robbed God of his honour. He was an enimie of Satan euen vnto death, & by death ouercame him that brought death into the world, he hated him with so perfect hatred, and held stedfast y enimitie that was betwene them, vntil he had spoyled his principalities and powers, and triumphed ouer them in an euerlasting victorie: yet horribly they reproched him by the name of Belzebub, said he had a diuell, and by the power of Satā he wrought all his miracles. O y depth of all abominations, and the botomles pit of all vncleanesse: who could once haue thought so lothsome a sinke to haue bene couered in the heart of man? O God, righteous in iudgement, and true in worde, is this it that the Prophet hath tolde before, that the thoughtes of many hearts shoulde be made open: then create (we beseech thee) newe heartes within vs, and take not thy holy spirite for euer from vs.

Luke. 1. 38

And you (dearely beloued) if these were the causes that Christ had to complaine, then think not that his cryinges were aboue his sorrowe: to see so neere vnto his hart, euen in his owne person, innocēcie blamed, vertue defaced, righteousness troden downe, holinesse prophaned, loue despised, glorie cōtemned, honour reuiled, all goodnesse ashamed, faith oppugned

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ned, and life wounded to death: howe could he yet
 abstaine from stronge cryinge and teares, when the
 malice of Satan had gotten so greate a conquest? If
 iust Lot dwelling among the Sodomites, and see- 2. Pet. 2. 7.
 ing and hearing such a wicked people, vexed from
 day to day his righteous soule with their vngodly
 deedes: what shall we thinke of Christ, liuing in such
 a generation? But (O my brethren, beloued of the
 Lorde) open the eyes of your faith, and you shall see
 these things they were but the beginnings of sorow.
 What, shall we thinke, was his grieve of minde for
 the Iewes his brethren, that were thus powred out
 vnto wickednesse: howe did his greate loue boyle
 in sorrowes of hart, to see their destruction. If Mo- Exod 32. 35
 ses, when he beheld y^e anger of God against his peo-
 ple, in greate compasfion of their miseries, prayed
 earnestly vnto the Lord: *Forgiue them O God, or raze me*
out of the booke that thou haste written. If Ieremie in fore- Iere. 9. 3.
 seeing y^e captiuitie of Hierusalem, had so great grieve
 that he cried out: *O that my heade were full of waters, and*
mine eyes a founteine of teares, that I might weepe day and
night for the slayne of the daughter of my people. If Esay in Esay. 32. 43
 like aboundance of loue bewailed his bretheren that
 woulde needes perishe, with these wordes of com-
 plainte: *Turne away from me, I will weepe bitterly, labour not*
to comfort me, because my people perish. If Paule, that most Rom. 9. 7.
 excellent Apostle, hauing receiued but his portion
 of the greate loue of Christe, called God to witnesse
 that he spake the trueth, howe he had greate heauie-
 nesse, and continual sorrowe of hart for his brethren,
 and that for their sakes, him selfe wished to be *sepa-*

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*rate from Iesu Christ: what manner of teares shall wee
thinke were those which Christ him selfe poured
out, when he wept ouer Ierusalem? what sorrow of
minde, which then interrupted his speeches, and
made them vnperfect? howe deepe was that angrie
griefe printed in his bowels, when he beheld the
blindnesse of the people, and was sorrowfull for
them? what manner of affection was it that in the
middest of so great reproches and mocks, could he
uer be chaunged, but prayed still: *Father forgive them,
they know not what they do.**

If it be greuous vnto vs to lose the thing that
is moste deare vnto vs in this earthlie Tabernacle:
howe much more did this sorrowe pearce euen
through the bowels of our sauour Christ, to see
man taken from him vnto destruction, for whose
sake he would so willingly sacrifice vp his life: this
is an other spectacle in which we may behold his
great dolour and anguise, to knowe the paines
hee endured, and the causes of his mightie cry-
inges.

But this also (dearely beloued) though it were
exceeding, yet it was not all, no it was but a taste of
griefe in comparison of the rest. Behold, if you can,
his person here, and see the residue, and so you shall
knowe the loue of God. His griefe was exceeding,
to see all vertue and godlynesse so troaden vnder
feete: and it was yet more infinite to beholde Sa-
tan to preuaile against man, to his euermore con-
demnation. No creature could euer beare such a per-
fect image of a man of sorrowe. But the height and
depth

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depth of all miseries was yet behinde: the sinne that he hated, he must take it vppon his owne bodie, and beare the wrathe of his father that was powred out against it. This is the fulnesse of all paine that compassed him rounde about, which no tounge is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the prophet speaketh: *Who can stand before his wrath: or who can abide the fiercenesse of his wrath. His wrath is powred out like fire: and the rockes are broken before him.*

Nahum. 6.

When the Prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardest of all creatures he tooke for example; that the hard rocke did cleaue a sunder at the sounde of his wordes. And as is sayd in an other place, such a voice, as maketh the *forlorne wilderness* to tremble. A voice so full of terrour in the eares and hartes of the wicked, that the sonne shalbe darkened at the sound of it, and the Moone shall not giue her light, the Starres of heauen shall fall away, and the powers of heauen shalbe shaken. No creature at all shall yelde his seruice vnto them, the elementes of the worlde shall seeme to melt away.

Psal. 29. 8.

This state of miserie Christ entred into, and sunke towne deepe in this confusion, and who can expresse his sorrow: Being full of goodnesse, he had the reward of euill: full of obedience, he was punished as wicked: full of faith, yet had y reward of a sinner:

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sinner: inheritour of all thinges, and lorde of all: yet nothing at al to do him duetic: the King of Kings, and Lorde of lordes: yet made an outcast and abiect of the people: the ruler of all, and God of glorie: yet compassed with shame and great confusion: the authour of life, yet wrapped in the chaynes of eternall death: the onely begotten of his father, and his best beloued, yet cast off as a straunger, and chasticed as an enimie: the brightnesse of glorie, and the beautie of the highest heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of miserie, howe iust cause founde he to crye out alowde, *My God, my God, why hast thou forsaken mee?* his whole bodie and nature like vnto vs, altogether broken with the rewarde of sinne: his soule powred out into all calamitie: the wrathe of his father, and condemnation resting vpon him. Howe truely may we here saye, and confesse the article of our faith: *He descended into hell?* Howe liuely do we see it perfourmed that the prophet speaketh of? *The snares of death compassed mee, and the paines of hell tooke holde vpon me: I found trouble and sorrowe.* This was the compassion that he had towards vs, by which he suffered with our infirmities, more then Aaron, or all the priestes of the lawe could possibly haue done for vs. If we could possibly consider (dearly beloued) as we should, we would gladly embrace him as the high priest for euer of y new testament: & when we shalbe made of one fashion with him, thorough some measure of his afflictio to feelee the weight of
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our finnes, then we shall confesse what cause hee had of complayning, and howe dearely he hath bought the honour of the high Priest and Mediatour. The Lorde lighten the eyes of our minde, that with open countenance we may behold him, who for our sakes endured suche a death of the crosse: we shoulde not then neede many exhortations, the remembrance of the latter end woulde keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our sauour Christe is in these greate extremities, what fruite of well dooing he hath learned by it.

It foloweth. *And although he were the Sonne, yet learned he obedience by the thinges he suffered.* Loe (dearely beloved) this was no litle profite of all his troubles: he learned thereby, howe and what it was to obey his father, that when these things rested all vpon him, & yet he coulde say in meekenesse of spirite, *Not my will my father, but thy will be done,* he might haue greate boldnesse that his obedience was perfecte. The shame of the worlde, the afflictions of the fleshe, the vexations of the minde, the paines of Hell, when these coulde make him vtter no other woordes, but, *Father as thou wilt, so let it be done:* what hope, what faith did he surely build on, that his obediēce was precious in y^e sight of his father: this example is our instruction. We knowe then best howe we loue the Lorde, when we feelee by experience what we will suffer for his sake. It is an easie thing to be valiant before the combate, or to dreame of a good courage before the heart be tried: but in deede to be vnshaken in the midst of the

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tepest, and to stand vpright when the ground vnder thee doth tremble: this is to knowe assuredly thou art strong in deede, and to say with boldnesse, thou shalt neuer be moued: this our Sauour Christe might throughlie glorie of. The heauen, earth, and elementes, they were all his enemies: his Father in whome he trusted, shewed him an angrie countenance: he that fainted not, but cryed still, *Thy will be done O Father*, he may be bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: *Accompt it for an exceeding ioy, when ye fall into sundrie troubles*. For what can bee more ioyfull vnto the soule that is oppressed, then to giue this in experience, that neither high nor deapth shall remoue him from the Lord. The glorie of Abraham was exceeding greate, when he had sealed it with practise, that he would forsake his countrie & his kinred, and his fathers house, at the commandement of God, to go whither he would shew him: then he knewe by good prooffe, he was made worthie of Christe, when he coulde forsake father, mother, house, lande, and all thinges, to come vnto him.

1. pet. 4. 3

Gen. 22. 8

The patience of Iob, was not thoroughlie knowen, till all his goods were spoyled, and he left exceeding bare, in that case when he spake so boldly: *Naked came I out of my moothers wombe, and naked shall I returne againe: the Lord hath giuen, the Lorde hath taken away, as the Lord wil, so is it done, the name of the Lord be praised for ever.*

Iob. 1. 21

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Nowe might Iob be sure of the strong patience which should bring foorth hope, that neuer shoulde be confounded. Our brethren before vs, which so constantly haue holden the professiō of their faith, that the flames of fire could not make it wauer, they had a good wittnesse, that their election was sure, when they might speake by experience, that neither life, nor death, coulde remoue them from the loue of God.

Thus the good ground is knowen what it is, when the heate can not scorche it: nor bryers and thornes turne the good corne into weedes: but through all stormes, it will giue nourishment to the seede, til it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, we knowe not howe greate the rebellion of the flesh will be.

The Apostles of Christ, they bragged not a little, that they would neuer forsake their maister Christ: he alone had the wordes of eternall life, and they would not chaunge him for another: they beleued him, they knewe him to be Christ the sonne of the liuing God: and there was no other sauour. But when they sawe the swoordes and staues, the rulers offended, the people in an vpror, & the crosse at hande: their courage fell downe, they forsooke him all, and fled away. Peter was not a little stoute, as him selfe was perswaded: he would neuer forsake Christ, though he shoulde dye for his name: & for prooffe of his courage, he drewe his sword, & stroke
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so venterously, that he had almost slaine one : he seemed to be at a point, and fully resolved, that he would not leaue his maister, til the sworde shoulde diuide them : but alas, this boldnesse was but a blast of woordes. When there was no remedie, but Christ must be had to Caiphaz, Peter began to faint and to drawe behinde. When the perill was more increased, and they began to crye, *Crucifige*, Peter was more afrayde, and began to sweare, he knewe him not: so great infirmitie is in mortall fleshe: experience is the greatest warrant to knowe what it can beare. It is our bounden duetie, and the Lorde requireth it, that wee should determine with our selues in all things, to approue our selues the witnesses of his gospel in patience, in afflictions, in necessities, in stripes, in tumultes, in labours, in watchings, in fastings, in honour, in dishonour, in good report, in shame, in life, in death : and our comfort is greate, when wee be perswaded of these thinges, that wee woulde contemne them. But howe violently the fleshe will fight against vs, we cannot well declare, til we haue made the triall.

We therefore (dearely beloued) whome it hath pleased God to keepe in heauinesse thorough many temptations, wee haue here a salue against the woundes of sorowe. Our afflictions do teache vs, howe farre we can obey the Lord. If in all griefe of body I can say with patience: I haue helde my peace, O Lord, because thou hast done it: then I knowe y in all sorrowes of fleshe, I haue glorified God, and my hart reioyceth. If my minde be full of anguishes
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and sorrow, so that all hope be faint within mee: if I can say yet vnto my soule, I will wayte patiently for the Lordes leasure, then I know assuredly God hath made me obedient, and he will heare my prayer: so that this experience hath bred in me the hope that shall neuer be confounded: I may speake the woordes which the heauens shall seale vnto, with euerlasting truth, neither fire, nor sword, nor principalities, nor power, shall remoue mee from the loue wherewith God hath loued mee: a sure token of this saluation I haue found in mine afflictions: when I trauelled in sorrowe, both of the body and minde, I found the grace to say: O Lorde do thy will: this is no small cause why wee should reioyce, when God doth make vs worthy to feele the tryall of our faith. So dearely beloued, faint not in your mourninges, but endure patientlye: you know not the happinesse of that which seemeth your miserie: let this be the first cause why wee should be glad of temptations. And to the end wee may helpe our common infirmities, let vs learne yet more, why it is good for vs to be brought lowe: a most notable commoditie the Apostle reherfeth, where hee writeth to the Romanes: *Those whome god hath foreknowen, hee hath also predestinate, to bee made lyke vnto the image of his sonne:* Loe (my deare brethren) these are the healthful counsels of the Lord toward vs, that we should be made like vnto his sonne Christ in manie afflictions, y^e at the last wee might be also like him in eternall glorie. These are the riches of Gods vnsearchable wisedome. Death once
Rom. 8. 39.
20 Ec. reigned

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reigned through sinne, and he hath found a way to rile from it againe into greater glorie: this victorie, because it was too great for saint or angel to obtaine, hee hath appointed it to be the worke of his onelie begotten sonne, who made it perfect in a most excellent conquest: hee hath taken vpon him our nature to make it strong, and in his owne person hee hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his godhead he is risen againe in our flesh, ascended vp into glorie, and sitteth on the right hand of Maiestie and of power, being a mightie Sauour vnto euery one that shal followe him. So that this is our glorie in all afflictions, we are fashioned by them into the similitude of Christ, and we are made like vnto him. So it pleased God, when hee would bring manie children into glorie, to consecrate the Prince of their saluation through afflictions, and to make both him that sanctifieth, and those that are sanctified, all one: that they that suffer with him, should also reigne with him: and they that die with him, should also liue with him. So wee, when we feelee manie troubles to rest vpon vs, we may say now we are like vnto Christ, especially, when we feelee that greatest trouble, fullest of bitter sorowe, that is, the minde oppressed: it maketh vs especially like vnto him, that we may saye with Paule: *now we supply in our flesh the remnant of the afflictions of Christ.* Let me looke into the whole course
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of my life, & what so euer pleaseth me best, health, honour, riches, fauour, authoritie, friendship, wife, children, in all these things I cannot yet behold the liuelie image of Christ. Affliction and trouble, a mind broken with remembraunce of sinne, a troubled spirite, these are the beginninges of great reioycinges: with the horours of death, and a conscience burthened with the wrath of God: here light shineth out of darknesse, and hope out of despaire.

As I think my self furthest off from the Lord, so in deede, I am nearest vnto him: and when I thinke my self fullest of confusion, then y^e image of Christ is most liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but hee must needs retorne vnto me with euermore mercies: for the image of his sonne is cleare within me. A blessed sorrow, and woe full of happinesse, that fashioneth these dayes of my vanitie into the similitude of the age of Christ, that with him at last I might reigne for euer. A precious countenance it is, in the sight of God, that seemeth without beautie in the eyes of man: and an vnspokeable treasure of ioy and gladnesse, ingrauen in these vessels that are but earth and ashes. When Christ is the patterne, whose similitude wee doe beare, who can bee discouraged vnder the Crosse? Wee are afflicted on euery side, but not in such a strait that wee are shut from hope: we are in pouertie, but not overcome of pouertie: we are persecuted, but not forsaken: we are

2. Cor. 4. 8.

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cast downe, but we perish not. We are troubled in all things, fightings without, and terrours within: but god that comforteth the abiects, hee will comfort vs. Vnto this hee hath predestinate vs, that we should be like vnto his sonne in all afflictions, and so be glorified with him in the day of honour. Thus farre wee haue heard two speciall causes why we ought to reioyce in al temptations: the one, that so we learne true obedience: the other, that by them we be made like vnto Christ. Adde yet vnto these, one third cause out of the scripture, which when you shall haue learned, be bold (dearelie beloued) in all the fire of the enimies. For behold, in the trueth of Iesus Christ I dare be your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell, Christ hath descended also: you should then be most like him in his agonies and bloudie sweates.

The third cause at this time which I will touch, is this: God sendeth vs sundry chasticementes, and especiallie that which is most grieuous of all other, the anguish of spirite, and affliction of the soule: for this purpose, that we should be warned in time, howe to turne vnto him & be free from the plague when it commeth: for the iudgementes of god that are daylie preached vnto vs, they pearce deepe into the harts of the true beleeuers, and the worde that they heare, it worketh mightilie in them, more sharpe in their eares then a two edged sword, it en-treth thorough them, euen to the diuiding a sunder
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of the soule, and of the spirite, and of the ioyntes, and of the marrowe, and examine all the thoughts and the intentes of the hart, so that it is vnpossible that anie parte of them should be hid, but they are all open vnto iudgement, and heare the voice of the Lorde. Then their sinne is reuiued in the midst of their bowels, their cōscience hath no rest, they feele death working in their harts, and hell is before the: they see sinne on their right hand, and Satan on their left, shame vnder their feete, and an angrie Iudge aboue them, y world ful of destruction without, and a worme gnawing the hart with in: the poore sinner knoweth not what to doe, to hide him selfe it is impossible, and to appeare it is intollerable: then, hee breaketh out into lowde cryinges: *O wretched man that I am, who shall deliuer me from the bondage of this death:* he giueth no rest vnto his eyes, nor sleepe vnto his eyelids, vntill hee finde him that is able to saue him from this wrath: in his bedde by night he seeketh him whome his soule loueth: in the streetes and open places he inquireth after him, and after manie dayes in which he cannot finde him, Christ sheweth him selfe at the last, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whome he hath strong saluation: when hee hath mourned, because of y plague that was before him, Christ will approach neere, and wipe away the teares from his eyes. This y Prophet Abacuch setteth forth in his own person: *When I heard (saith he) the worde of God, my bellie trembled, my lips shooke at the voice, rottennesse entred into my bones, and I trembled in my selfe*

Abac. 3. 16.

Ee. iii.

selfe

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selfe, that I might haue rest in the day of trouble. Euen so (dearelie beloued) it is with vs all. The plagues of God, because they are pronounced against iniquitie, it maketh the childe of God to feare and tremble, that so foreseeing the harme, he might prepare him helpe: and because of the destroyer, seeke without wearines vnto the Sauour: though he hide him selfe at the first, the wounded spirite and troubled hart must needs finde him out. A great cause of vn-speakeable gladnesse, though wee seeme swallowed vp of pensue sorrowe. Vvee are full of griefe, but we are chasticed of the Lord, because we should not be cōdemned with the worlde: we die with Christ, but because we should liue with him: wee lament and weepe, but because that Christ might wipe away all teares from our eyes: wee are deliuered vnto death for Iesus sake, but because the life of Iesus should be made manifest in our flesh: we beare about in our bodies the mortification of the Lorde Iesus, but because the life of Iesus might be manifest also in our bodies: we haue anguish of spirite and vexation of minde, such as hath not bene from the beginning, but for this cause: that when sodeine destruction shal come vpon the carelesse world, we might lift vp our heades, and behold our redemption at hand.

Let vs then be bolde, and in patience possesse our soules: for these causes we are now afflicted, that we might receiue mercie, and finde grace to helpe in the time of neede: & for this cause we tremble and are afraide, that after manie prayers
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and supplications, we might be deliuered from the things which we haue feared.

It foloweth in the Apostle. *And being consecrate, he was made the authour of saluation to all them that obey him.* In these wordes we are taught, what fruite and comoditie we haue through these bitter sufferings of our Sauour Christ, and also by what meanes we are made partakers of it: the fruite is eternall saluation, the meanes to go vnto it is obedience: in the first we learne, that all promise and hope of life is in Christ alone: hee hath alone the wordes of life, hee is alone the bread of life, the water of life, the authour of life, the worde of life, the tree of life, the onlie life: hee that beleeueth in him, he hath euerlasting life: and hee that dwelleth not in him, shall see no life: but the wrath of God abideth on him. Take hold of Christ, and take hold of life: reach forth thine hand to anie other thing, and thou reachest vnto vanitie which can not helpe. Looke not for life, but where it dwelleth: in the flesh of Christ alone there it resteth. Death hath reigned in all the world beside, and led euery creature into bondage. If thou looke vnto the heauens, there is but vexation and anguish: if thou looke vnto the earth, there is but darknesse and sorrow: if thou call vnto Abraham, he knoweth thee not: if thou cry vpon angels, they can not helpe thee: if thou looke vnto thy woorkes, they are all vncleane: if thou trust in thy prayers, the Lord hath no pleasure in them: call for y^e helpe of al creatures, they are subiect to vanitie: there is no life but in Christ alone. The Elders, y^e

Ec. iiii. Angels

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Angels, the beastes, and all creatures, they giue this honour vnto Christ: Saluation is of him that sitteth vpon the throne, and of the Lambe: and altogether they cry, *Amen*. And if all the creatures which yet are excellent good, are not of power to giue anie peece of this life: then what shal we thinke of those people, enimies to God, and murderers of his Saints, which so long haue made vs belecue, that they haue life in them selues: that they can forgive vs our sinnes for yeres, euen as they will, manie or fewe: that they can make sacrifices propitiatorie for vs: y they can purge vs by Purgatorie fiers, that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spiritual drunkenesse of their sicke braines, that these be auaylable to purchase life. If they will not be reclaimed, let vs rest in the counsels of our God, and say with Iohn: *He that hurteth, let him hurt still, and hee that is filthy, let*

Coloff. 3. 3. 4

him be filthy still. It is inough for vs, that Christ is our life, that our life is hid with Christ in God: when Christ which is our life shall appeare, then shall we also appeare with him in glorie. Now while we are in the dayes of our pilgrimage, the way that wee must walke vnto this life in Christ, is to be obedient vnto his will. What soeuer be the way that he will shewe vs, and bid vs walke in it: let vs neither decline to the right hande, nor to the leste, but goe forward in the same. We are not to looke into the worlde, how our fathers before vs haue walked. Our iniquities, & the iniquities of our fathers shal bee bounde together. If wee be partakers of their
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euil dooings. If we go after Baalims, which our fathers haue taught vs, we shalbe fed with the worm-wood which our fathers haue eaten. The gouernement of the church is vpon the shoulders of Christ: he giueth vs the lawes, by which we liue: he ruleth alone in the house of Iacob: his voice must be followed. We may not nowe euery one say, we haue a vision, we haue a dreame: God hath spoken by his sonne, and charged all to heare him. We may not boast our selues of Saint or Angel, to hearken to newe doctrines which we haue not learned: for god hath not put in subiection vnto Angels, these dayes of the Gospell, in which wee are: but vnto Christe, who is made the head of his people, and all thinges are in subiection vnder his feete: so that this is the way we haue to walke: Christ is our Lorde, let vs receiue his lawes: he is our maister, let vs followe his rules: he is our Apostle, let vs heare his Gospel. Let vs obey in all thinges, & we shalbe established. This is the glorie that God hath giuen vnto his sonne: he is our lawegiuer, we haue no other. If we will leaue the stubbernesse of our owne hartes, and obey him: as life is in him, so we shall surely liue: for the Lorde hath not as greate pleasure in burnt offerings and sacrifices, as when the voice of the Lorde is obeyed. It is an euerlasting trueth, *That to obey, is better then sacrifice: and to hearken, is better then the fatt of Rams:* for to disobey, is as the sinne of witchcraft: and to chaunge the lawe that is set before vs, this is wickednesse and idolatrie. Let vs not be wise in our owne conceites, to frame God a religion,

E e. v.

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ligion, such as we will . This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs , as with carteropes. A iust recompence of such wearie labours, when God shal say vnto vs: *who hath required these thinges at your handes?* Let vs then followe so as wee be called , and bring into captiuitie euery thought of man, to the obedience of Christ . And the Lorde our God for his Christes sake, giue vnto vs, hartes ful of humilitie, that we may thinke him wisest, and rest in his decrees: that we be neuer spoiled through vaine philosophie, and the traditions of men, but harken vnto him, who is onely wise, that at the last we may liue with him, who hath alone immortalitie, and shal fill vs with his glorie for euermore.

Which times , the Lorde God bring speedily vpon vs, and finishe the dayes of sinne, for his mercies sake, that we may enter into the heauens, whether Christ is gone before vs , and reigne with him for euer, who is our only Sauour : to whome with the Father and the holy Ghost , three persones and one God, be all honour and glorie, worlde without ende . Amen.

The

The 25. Lecture, vpon the

10. verse, and so foorth the residue of the Chapter.

10 *And is called of God an high priest after the order of Melchisedech.*

11 *Of whome we haue many thinges to say, which are hard to be vitered, because ye are dull of hearing.*

12 *For, when as concerning the time, ye ought to be teachers, yet haue ye neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.*

13 *For euery one that vseth milke, is inexpert in the worde of righteousnesse: for he is a childe.*

14 *But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.*



E haue heard before, what comparison the Apostle hath made betweene Christ and Aaron: and howe the excellencie of Christ is incomparablie aboue him in all workes of the priesthood, & our benefite by him vnspeakeable greater, as of whome alone is all saluation. The conclusion of the same disputation, is added nowe in the tenth verse: *And he is called of God, an high priest after the order of Melchisedech:* which words do conclude in shorte summe, all y^e hath been spoken: first, that Christ is our priest, & hath therefore y^e name of y^e high priest giuen him.

Secondly

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Secondly, what kinde of priesthood he hath: not Aarons, for for it Aaron him selfe was sufficient & appointed of God: but another spiritual priesthod, after the order of Melchisedech. Thirdly, that vnto this priesthood he was called of God: to this sense and meaning, the wordes are plainly set downe in this tenth verse, as you haue heard, of all which wee haue spoken alreadie. Nowe, because this priesthod of Christ, after the order of Melchisedech, was not well vnderstood, what kinde of priesthood it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his manner is often to make exhortation to stirre vp their dull spirites, lest they should heare in vaine: so here in the eleuenth verse, and after following, he maketh a long digression vnto the beginning of the vii. chapter, both to perswade them to holde a good vnderstanding of all that hath been spoken, and to prepare them more diligently to other things, that should be taught, that so they might all glorifie God, in good wisdom and knowledge of the mysterie of his will. And this exhortation he beginneth thus: *Of whome we haue many things to say, which are harde to be declared, because you be dull of hearing.* Here, first the Apostle, the more to stirre them vp diligently to learn this mysterie of Melchisedech, howe he was a figure of our Sauour Christ, and the priesthood of Christ was represented in him: he saith, first, that the matter is harde and difficult to be declared, and therefore requireth great heede and diligence.

This

This place(dearlie beloued) let vs learne well, for it hath manie good instructions in it: it is harde, saith the Apostle, and therefore you must adde more diligence to it.

Heere first we learne a good cause, why it pleased God to leaue places in scripture harde to vnderstand, like as other places are easie: for as the easinesse is because none shoulde be discouraged, but all learne: so the hardnesse is, because none should be negligent and carelesse: and heerein, the Lord hath dealt also mercifullie with vs: for seing all carefulnesse in readinge his worde, in which his wisdom is reuealed, is the taking of his name in vaine: our owne profite doth now make vs take more heede of this sinne: for we can not vnderstand or be edified by it, but with our care and diligence, for so the Apostle heere exhorteth his brethren: the thing is hard and difficult whereof we speake, therefore marke it more carefulle & giue greater heede to vnderstanding: this then is a good cause why the scripture is harde, even that we should put farre from vs, all idle sluggish thoughts, and prepare our selues with a good conscience, & greate diligence, as oft as either wee heare or read y same: and why should it not be so? is there anie knowledg and wisdom learned, but by labour & diligence to plowe thy feeld, to dresse thy vineyard, to keepe thy cattel, to buyld thy house, to euery worke, hath not God appointed care & trauell: no otherwise hath God dealt with his word. The papistes not knowing this, or else dissembling it, they haue told vs an other

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other cause why the scripture is harde, and that is, that either we should not at al presume to reade it, or if we do read it, yet we should not presume of any vnderstanding of it, otherwise then the church of Rome hath taught vs. I do not speake one woorde vntruelie of them, nor one of them: but this day they will confesse it. This they teache: The scripture is harde, therefore euery man must not read it: and if any do read it, yet he must vnderstand it after the interpretation of the church of Rome. Here (I beseech you) consider it diligently, and tel me whether in such doctrine there be any reason, trueth, or godlinesse: we haue a controuersie with these men, whether the church of Rome be the church of Christ, or of Antichrist: the cause must be tried by the scriptures: is it any reason nowe for them to challenge, that we must beleeue the scripture, according to their interpretations? is not this to make them iudges of their owne cause? when the Apostle bad vs *trie the spirites, whether they be of God or no*: meant he (trowe you) we should trie them according to the testimonie of the church of Rome? whē y men of Thessalonica tried the apostles doctrine, whether it were true or no: asked they the iudgement of the church of Rome? Surely (dearely beloved) all this is but childish folie: which of vs euer hearde of any men, who would be Iudges in their owne cause, except those, of whome it is saide: aske my fellowe if I be a theefe: and beside this their vnreasonable talke, haue they any truth in their words? was there euer true and iust man that claimed this manner of triall? is it not confessed and agreed vpon

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I Ioh. 4. 1.

Ag. 17. 11.

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on among all men, that trueth seeketh no corners:
 & why runne they for defence to their owne darke
 hoame, and feare the open iudgement of all men?
 Learne of our sauiour Christ, who is trueth it selfe,
 faith he not: *If I should beare witnesse of my selfe, my wit-*
nesse were not true: and againe: if I honour my selfe, mine
honour is nothing worth: then, if beside the woordes of
 his owne mouth, who was the sonne of Dauid, he
 had had no testimonie, he coulde haue beene no
 true prophet: but therefore he was true, because his
 heauenly father bare witnesse to him, bothe in his
 glorious voice, and in the assured testimonie of the
 lawe and the prophets, and in al his miracles, which
 made it manifest that he was the sonne of God. If
 thus our Sauour Christ confirmed his credite vnto
 men, and offered him selfe to be tried by the scrip-
 tures: what proude people are these, and what
 proude wordes are in their mouthes, that woulde
 haue no triall of their dooings, but the censure and
 iudgement of their owne mouthes: Againe, this vn-
 reasonable & vntue speach, y the church of Rome
 onely must expound the scriptures, because they be
 hard: is there any godlinesse at all in so saying? is it
 not taught vs many times, that if we loue, feare, ho-
 nour, serue God, we must obey his worde, kepe his
 ordinances, make all his lawes the rule of our life?
 how then do they lone God, or what godlinesse is
 in the, that giue not gods worde credit in it selfe, but
 make y trueth of it, to stand vpon their owne vnder-
 standing? This nowe we knowe: the hardnesse of
 scripture is not, that wee shoulde absteine from rea-
 ding and hearing it, nor because we should trust the

Ioh. 5. 31.
 Ioh. 8. 54.

inter-

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interpretation of the church of Rome, but because we should with greate and earnest affection, applie our studie, & pray vnto God to lighten our minds, that we may be taught of his spirite.

Now further let vs consider yet these woordes of the Apostle. *Because you be euil of hearinge:* not onlie (as I haue saide) they teache vs, because of y^e hardnesse of the scripture, to take more heede vnto it: but also very plainly and manifestly they teach vs, by what meanes the scripture becommeth harde vnto vs: that is, through our dull hearinge. And who so euer he be, to whome the scripture is hard, let him accuse his owne dulnesse: and whosoever blameth the scripture in this behalfe, hee blameth him selfe, bothe of slowe eares, and of a faithlesse heart: for, is there anie thing more plaine then these woordes? therfore it is harde, because you be dul of hearing. Take away from the man a deafe eare and a carelesse minde, and thou hast taken from the scripture all obscuritie and darknesse: leaue the man in his negligent minde, & thou makest the scriptures, as hard as anie darke speech, or riddle: and I beseech you, the more to confirme your faith in this persuation, marke how often in the scriptures this is taught vs: that nothing maketh the scripture hard, but our infirmitie: our Apostle heere once taught it before, *the worde* (saith hee) *did not profit them, because it was not mingled to them with faith.* Sainct Peter, when he had sayd of Pauls Epistles, that manie things in them were harde to vnderstand, he addeth: *which the vnlearned and the vnstable*

Cap. 4. 2.

2. Pet. 3. 13.

the Epistle to the Hebrues. Cap. 5.

stable do peruert, euen as they doe all other scripture: heere
you see again y^e scripture is hard, but you se to whō,
and why: to the wicked, because they are waue-
ring minded, and will learne nothinge, be it neuer
so plaine. Sainct Paule also speaking of the vnder-
standinge of the myserie of the Gospell, faith
plainlie, it is the Carnall man that perceiueh not
the thinges of God, and in deede he can neuer
vnderstande them, because they be discerned spi-
rituallie. Our Saniour Christ him selfe, being asked
this question, why hee spake so darklie and in para-
bles, he aunswereth thus: To you it is giuen to know the
myserie of the kingdome of God, but to those that are
without, all thinges are done in parables: coulde he
speake more plainlie? his worde is not hard vnto
his children, but to straungers, to infidels, to men
without God in the world, to those he speaketh
darkly: then (dearly beloued) this case being so clere,
let vs be bolde to say to all that accuse the woorde of
God of hardnesse, as Sainct Paule hath saide before
vs: If the Gospell be yet hid, then is it hid to those that perish,
in whome the God of this world hath blinded their vnbelceuing
minde, that the light of the glorious Gospell of Christ should
not shine vppon them: for other wise, the secret of the
Lord is reuealed to those y^e feare him, & his worde
is a lanthorne vnto their feete, and a light vnto their
stepps: it is not hard, but as Salomon faith, it is easie
to him that will vnderstand: hee is a scorner that seeketh it
and can not finde it. Moses faith: This commaundement
which I commaund thee this day, it is not hid from thee, nor
farre off, it is verie neere vnto thee euen in thy mouth and in
1. Co. 2. 14.
Math. 13. 10
Mar. 4. 11.
2. Cor. 4. 4
Prou. 14. 6.
Deut. 30. 10.

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thy harte to do it. The prophet Ose saith of the iudgements of God vnto his people, that they were *as the morninge light*. And the Lorde saith by the prophet Esay: *I haue not spoken in secret, nor in a place of darknesse in the earth: I saide not in vaine to the house of Iacob: Seeke ye me.* And if thus the doctrine of saluation were preached, while yet the people were taught by signes & figures: how clere is it now since the sonne of righteousness hath shined in perfect light? what wrong is it to say still, the scriptures are hard, and to make them to be Sphynx his riddles, or the winding oracles of Apollo, which are the cleare wordes of y^e liuing God. I appeale to your owne consciences, all that haue experience, whether haue you found such hardnesse in scripture: or whether do you easily see how we are saued in Iesus Christ, & what obediēce we owe againe vnto God. I am sure, there is none of you, that with a single harte haue come to read y^e scripture, that were euer driuen back with any hardnesse of it. How is it then, & why do the papists still cry out of the hardnesse of the worde? why see they not this easinesse as wel as we? sure, I wil tell you, & the Lorde is witnesse, howe I tell you true. Those men, they haue come *neere vnto God with their mouth, & honoured them with their lippes: but their harts haue been farre from him: and they haue worshipped God in vaine, teaching doctrines which were precepts of men:* and for this cause, god hath couered them with a spirite of slumber, & hath shut vp their eyes: & the gospell is vnto them, as the words of a booke that is sealed: so that, whether they be learned or vnlearned, they can read nothing. This is the great & hiddē cause: their sinnes haue

Ose. 6. 5.

Esay. 45. 19.

Esay. 29. 10.

Math. 13. 8.

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haue found them out, & gods iudgemēts haue blinded them. Another cause, & that I told you before, is, because they woulde lead vs blindfold after the church of Rome: & this cause I make not of mine owne head, them selues (as I said) wil confesse it. For this is a solemne decree in their late generall counsell of Trident, the 4. session, the 2. canon: that it belongeth to their holy mother church, to iudge of the sense, & interpretation of the scripture: neither must we presume to leaue those interpretations, although they were such as were neuer meete to be openly taught & published. And their greate doctour Hosius saith thus: if we haue the interpretation of the church of Rome, although wee see not howe it can agree with the wordes of the texte, yet we must beleeue it. But are not these (think you) vnreasonable wordes? if they be not, examine mo of their witnesses, & at last you shal finde it & confesse it, that they are not onely vnreasonable, but exceeding shameles men, while they hold this: that the scripture is hard, & to be vnderstoode after the church of Rome: for thus they haue termed the scriptures, *dead ynke, a thing without life, a dumbe iudge, a nose of waxe, a blacke gospel ynken diuinitie*: these & such other wordes are witnesses against them to all the world: & their owne bookes are extant: and with what spirite then haue these men spoken? surely, not with the spirite of the father Dauid, or of his sonne Salomon, who say: *The lawe of the Lorde is perfect, and conuerteth soules: it giueth to the simple sharpnesse of witt, and to the children knowledge and discretion*: nor with the spirite of Paule, that sayth: *All scripture is inspired of God, and is profitable to re-*

Illiricus, in
norma con-
cilii.
Sleyd. li. 23.
Kemp. in
exam. con-
cil. Trident.
sess. 4. can. 2.

Psal. 19. 7.
Pro. 1. 4.

2. Tim. 3. 16

Ff. ii. prone,

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prone, correct, instruct, and to make a godly man perfect to euery good worke: this is not to call the scripture a waxen nose, or ynken diuinitie, but these speeches are much more agreable to the spirite of the olde heretiques, which saide, the prophecies were dreames. But to let their vncomely speeches go, and to come againe to our purpose. They crye out still, that the interpretations of the church of Rome are the sense of the scripture. And would you not nowe think, that these interpretations of the Romaine church, were merueilous wise, graue, mysticall, seing they would haue all the worlde thus to reuerence them? See therefore what they are, and iudge: I will alledge vnto you some of them, in the weightiest matters of faith. You are wise, iudge what I say: these are their most learned expositions of all other, in which they boast not a litle. Christ saith: *Thou art Peter, and vpon this rocke will I buyld my church*: ergo, the pope is head of the church: how groweth this conclusion? forsooth thus: if vpon this rocke Christ will buyld his church, then vpon Peter, for Peter signifieth that rocke. If vpon Peter, then vpon Peters successour: for the trueth doth cleaue vnto the chayre, & Peter maketh his successour inheritour of al his goodnes. If to Peters successour, then to the pope, for Peter was bishop of Rome. And if the church be built vpon Peter, then Peter was chiefe of all other, and so y pope is head of the church: if these collectiōs be not theirs, let me be reprov'd as a slaunderer: if they be theirs, then be you wise to vnderstande what their religion is: for al these collectiōs are vtterly vntrue.

It

Cusan ad.
Bozmos.
Epil. 2.
Dist. 40. Non
nos, in glos.
sa.

It is vntrue that Peter is that rocke vpon which
 y church is buylt: for our Sauour Christ him selfe Math. 7. 24.
 saith, he that heareth my wordes and perfourmeth
 them, he buyldeth vpon the rocke. It is vntrue, that
 what faith Peter had, the same must be least to
 Peters successours: for Scribes & Phariseis, buyers
 and sellers, succeded Moses & Aaron. It is vntrue,
 that Peter was Bishop of Rome: for he was the A-
 postle of circumcision, therefore it was vtterlie vn-
 lawfull for him, to be a Bishop among the Gen-
 tiles. Againe, they reason thus. The Apostles say to
 Christ: *Lord beholde, heere are two swordes:* therfore the
 pope hath both ciuil & ecclesiasticall gouernement:
 might they not better haue reasoned, when Peter
 would haue vsed one swoord, Christe comaunded
 him to put it vp, therfore noe such swoord at al be-
 longeth to him. Againe, they say: Christ promisseth
 to his Apostles, the comforter which shall teach the
 al trueth, therfore the church of Rome can not erre:
 howe bringe they all the Apostles to the Pope of
 Rome? howe do they drawe it that was spoken
 in Hierusalem, two thousand mile out of Italie, y
 it was ment onlie of the Citie of Rome? Againe,
 they say, the sinne against the holie ghost, shall ne-
 uer be pardoned, neither in this world, nor in the
 world to come: *Ergo*, there is a purgatorie: such are
 their proofes in their greatest mysteries. And is not
 this (trow you) a miserable doctrine, which hath no
 plaine and directe scripture, but by such wrested
 and straunge expositions can onlie be proued? and
 this I speake of their best expositions, which to this

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day they hold and reuerence: but infinite other expositions they haue, and in times past of greatest accompte, for they are written in their masse books, their portesses, their pontificalls, their legends, their decrees, their counsels, their lawes, that you may be sure they were expositions of generall consent and greatest force, howe so euer now some would dissemble them: and these are such expositions, as I assure you, and I beseech you to beleue it: for before the liuing God you shall finde it one day true: the mad men in bedlem can not speake more foolishlie: they reason thus. Peter drewe his sword and cut off Malchus eare, therefore y^e pope is head of the church. The world was finished in seuen dayes, therefore none must marrie within seuen degrees of kinred. God made two greate lights, the Sunne & the Moone, therefore as much as the Sunne is brighter then the Moone, so much the Pope is greater then the Emperour. The prophet saith, beholde the face of thine anoynted: this, saith the pontifical, is a Bishops prayer ouer the popes legat, when he kneeleth before the Altar. Behold I send my messenger to prepare thy way before thy face, saith God by his prophet Esay: the pontificall vseth this as a prophecie fulfilled, when the popes legate meeteth the Emperour, to receiue him into anie citie. I haue found Dauid my seruant, and anoynted him with holie oyle. My loue is beautifull among the daughters of Hierusalem. This they applie lo kings and Queenes when the cleargie receiue the personallie into their churches. The prophet saith: sprinkle me Lord with yfop & I shalbe cleane: that they applie
to

Vide pet.
Cra. to. 1.
conc. to. 10

Ant on. in
sum.

Par. 3. tit. 22.
Cap. 5.

33. 93.

the Epistle to the Hebrues. *Cap. 5.*

to the priest sprinkling with holie water. Liffe vp
your head, O ye gates: and ye euerlasting dores lifte
vp your selues: that is, whē the Clarke openeth the
church doore for the priest to come in with the
crosse on Palme Sunday. Tenne thousand such ap-
plications and expositions are in their bookes, such
(I saye) as I thinke no bedlem man could deuise
more vaine and foolish. Now, if ante of them be a-
shamed of these doings, I pray God y^e shame may
be the triall of their countenance, which testifieth a-
gainst them, and so be in them a good colour of re-
pentāce: if they wil not be ashamed, thē y^e wrath of
the Lorde is not turned away, but his hand is stret-
ched out still, till he make their madnesse knowen
vnto all y^e world, & make them a hissing amonge
his people, who haue so prophaned his worde of
life. And thus much touching y^e hardnesse of y^e scrip-
ture, which y^e Apostle heere speaketh of. It foloweth
in y^e Apostle: *for whereas considering the time you ought to
be teachers, yet haue you neede againe that we teach you the
first principles of the worde of God, and are become such as
haue neede of milke and not strong meate: this is the cause
why y^e Apostle sayd they were slowe of hearing, be-
cause they had profited no more in knowledge: a
great while y^e gospell preached & professed am onge
rhē, yet they stil so ignorāt, y^e they know not y^e prin-
ciples of their Christiā faith. We haue had a greate
while the gospel preached, we might haue beene by
this time doctours, if we would haue learned, I say
not euery day, or weeke, or moneth, but euery yere
a little: and what a shame is it for vs, if yet we be
ignorant in the principles of faith.*

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howe many sermons haue we hearde, or read in vaine? howe many times haue we made the sower to sowe his seede in the high wayes, or among the thornes, and stones? If in xv. yeares, we be scarce past our A. b. c. when do we hope that the secretes of the worde shalbe reuealed vnto vs? Are so many yeares so small a portion of our life, that we may giue them to vanitie and learne nothing? the Lord graunt that we may better looke vnto our selues: and seeing euerie day taketh away part of our life, & maketh this earthlie tabernacle more to corrupt, let euerie day bringe increase of knowledge, and adde to our life, that when our course is runne, our faith may be kept, and we may finde the crowne of righteousnesse, which God hath laide vp for those that be wise of heart. Or, if this counsell of the apostle will not persuaide vs, but by leasure in xv. yeres to come we will learne hereafter, I assure you, our graues will meete many of vs in our wayes, while we are yet dull in learning: and when then shalbe the time in which we will enioy our knowledge. Let vs looke therefore to our selues, for I am afraide this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needes make vs at last ashamed, except it make vs in time repent our sluggishnesse. And here by the way, I beseeche you to marke well this place, to see the difference of the spirite of trueth, and the spirite of error. The Apostle checketh the people, because they be so dull of hearing, that the worde of God is harde vnto them, which ought to be most familiar and easie. He

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He rebuketh them of ignorance, that in so long time they haue not learned to be doctours in Christianitie, able to teache others. He threateneth them, that if this greate sinne be not amended, let them looke for no other, but that vengeance and wrathe shalbe a recompence vnto them. Thus the Apostle saith: but what saith the false apostolicall man, the pope of Rome? forsooth, he praiseth them of greate modestie, that wil not presume to read the scripture as those which are darke and obscure writings: hee alloweth well of learning nothing, and after many yeares, to be neuer y wiser: for ignorance (saith he) is the mother of deuotion. He blesteth the men that haue no wisdom in them, & though they knowe not howe to giue accompt of their faith: yet he bid- deth them beleue as the church beleeueth, and they shal be saued. Can any thing be more contrarie to other, then the apostles doctrine is cōtrarie to this? why then do we not yet cast him off for shame, and bid, fye vpon the beast, that speaketh so presumptuously against the worde of God? let him and his foolishnesse perishe together: but let vs learne the knowledge of the Lorde.

It followeth. *For euery one that useth milke, is inexperienced of the worde of righteousness, for he is a babe.* The apostle before, prouoked them to diligence: first, because otherwise the scripture would be harde vnto them. Againe, because it was a shame, after so long time to haue profited so little. Nowe, he exhorteth them by shewing the greate hurt which shalbe vnto them by their ignorance and rudenesse: and saith,

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that while they are such, they can neuer knowe the pretious and hid treasure of righteousness, whiche Christ hath giuen onely to those that are wise, and haue learned his blessed Gospell. For better vnderstanding of this, you must knowe this figuratiue speeche of the Apostle, of milke and strong meate: by milke, he meaneth the generall principles of doctrine, as him selfe after declareth, as of repentance, of faith in Christ, of baptisme, of the resurrection, and such like, set out briefly in generall tearmes, and according to the capacitie of children; with which they are prepared to the kingdome of heauen, and must still growe vp in more vnderstanding, til they do see with all the sainctes, the high, the deapth, the length, the bredth, of Gods vnsearchable goodnesse in Iesu Christ, which the Apostle calleth here the worde of righteousness. Now, if we will abyde stil in our first instruction, & when gray hayres shalbe mingled with our black, yet then still we wilbe children in vnderstandinge, the Apostles wordes shalbe iustified in vs; we are not meete disciples of the excellent knowledge of the Gospell: for he that is still at his milke, hath not yet tasted of the worde of righteousness, which is strong meate.

And it foloweth in the Apostle. *For strong meate belongeth to them that are of perfect age, which through long custome haue their wittes exercised to discerne good and euill.* In these wordes the Apostle maketh it more plaine; what is milke, and what is strong meate, and why they are so called: that is milke, which agreeth to beginners, and such as haue little experience: that is
strong

strong meat, which is for olde practitioners, & such as haue wisdom to iudge betwene truth & falshood: And thus much briefly of the sense of the wordes: out of which, what instructions we haue to gather for our owne edifying, I will speake more at large, God willing, the next time. Now let vs praye, &c.

The 26. Lecture, vpon the

13. & 14. verses, before mentioned,

and so forth vpon the 1. & 2. verse
of the sixth Chapter.

13 For euery one that vseth milke, is inexpert in the word of righteousness: for he is a childe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discern both good and euill.

CHAP. VI.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisme, and laying on of handes, & of the resurrection from the dead, and of eternall iudgement.



E haue heard alreadie, what reprehension the Apostle hath hereto made, of the slacknesse of the people, in learninge the mysteries of Gods worde.

First, because they haue beene so
care-

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carelesse, that they haue made the woord hard vnto them, that they cannot vnderstand it: where I told you, y who soeuer he be y accuseth the scripture of hardnesse, the Apostle concludeth against him, that he hath a hard and dull hart. Secondarily, he rebuketh them in respect of the time, which hath beene so long, that they might nowe haue taught other, yet they neede to be taught them selues, yea euen the beginnings. And heere I wishe vs to looke well vnto our selues: for all men know howe longe the time hath beene, in which the Gospell hath beene preached vnto vs, and howe little we haue profited, God knoweth. Thirdlie, hee blameth them for their slacknesse, because by it they spoile them selues of a greate treasure: for while they be thus rude and ignorant, the worde of righteousness, that is, perfect knowledge can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the Gospell of Christ: but it is vtterlie impossible, euen as it is for children to eate stronge meate. Then he sheweth who be strong, euen those that haue their wisdom perfect, so that they can iudge betweene good & euill.

To this purpose are these last wordes of the Apostle: *Euerie one that vseth milke, is inexpert of the worde of righteousness, for hee is a childe: but stronge meate, is for the perfecte, which through long custome haue their wittes exercised to discerne good and euill.*

First, we haue here to learne this principle of Christianitie: he that is rude and ignorant, cannot apprehend the excellent knowledge of the Gospell
of

the Epistle to the Hebrues. Cap. 6.

of Christ: that is, he that can saye no more but this:
I beleue in one God: we muste repent vs of
sinne: we are saued by faith: we must worship God
in spirite and trueth: we are baptised in the name of
the father, the sonne, and the holy ghost: we beleue
the resurrection of our bodies: we looke for eternal
life: and such like confessions in generall wordes:
though, where this is confessed with a single heart,
and a minde willing to learne more: God may &
will, for his Christes sake, accept it vnto saluation:
yet we that haue receiued of the Lorde, both time,
and abilitie, ought more exactly to vnderstand: if
we will not be despisers of the manifold graces of
God: as for example, the childe is taught, that there
is but one God aboue all, and to worship him alone,
whome he confesseth in three distinct persons, the
father, the sonne, and the holy ghost. Surely, a
young Christian man, which with this faith should
humble him selfe before God, and crye: *Our father,*
which art in Heauen: no doubt, God would heare his
prayer: yet notwithstanding, seeing this mysterie
is not onely taught in generall termes, but is set out
also in more particular pointes, in knowledge of all,
we must looke for the fulnesse of our comfort, and
reioyceing that now we haue in God. Thou sayest,
I beleue in God the father almightie: thou sayest
well, and it is a holy confession, if thou haue heard
no more: but if thou hast also learned, that God is
a spirite, not of the nature of man, not like vnto the
idols of the Gentiles, not like vnto any creature that
thou hast heard or seene: but a nature of maiestie &
glorie,

. 8. 90 Readings of M. Deering vpon

glorie incomprehensible and aboue the thoughts of man: then thou boughdest heere to exercise thy senses with wise meditations yhow greate and glorious the Lord is, whom thine eye can not see, thine hart cannot conceiue, no creature in heauen or earth can resemble vnto thee: so thou shalt learne obedience: to say vnto thy senses, and vnto thy naturall hart, what haue I to doe with you? All carnall cogitations and thoughts of man, be they neuer so high, of Kings and Emperours, of gold and precious stones, they are vile and filthy to carie into heauen: if thine imaginations wil resemble them to the God of glorie, thou doest but fill thy soule with corruption and rottennesse: thy fleshlie thoughts shall breede an vbeleccing hart, & thou shalt be the foole which searcheth the maiestie, till hee be overwhelmed of the glorie: for thy God is a spirite, and in spirit and faith thou canst onlie see him. Thou shalt nowe hate and detest the Idol and idoll maker, whiche haue fashioned thy God like vnto an old man, with a gray bearde, which haue made him sitt as in a chayre of estate, and giuen him Angels in gold and siluer and flaming fire to sitt about him: this is shame aboue all shames. To say vnto the Kinge, thou art a slaue: and vnto y nobles of y earth, ye are villanes: they be wordes of honour in comparison of this vnspeakable saciledge; to say vnto God, thou art like a man. Againe, when thou saiest, thou beleuest in y father, y sonne, & the holie ghost, y sayest well, & acknowledging in thine hart, three persons & one God, in a mysterie which thou canst not

the Epistle to the Hebrewes. Cap. 6.

not expresse, thy faith is accepted. But when y hearst, the father to be called y God of all grace, the author of life, being, & moving: when thou hearest the sonne called the shining brightnesse, and ingrauen fountaine of the father, of whose fullnesse we receiue all increase of grace: when thou hearest y holie ghost called the comforter, the spirit of sanctification, y pledge of thine election: when thou hearest y the father hath eternallie begotten his sonne: the sonne eternallie begotten of the father: the holie ghost eternallie proceeding from them both: in al this shal we learne nothing for more cleare knowledg of our faith: shal we not here confesse, the person of the father to be the beginning & fountaine of al goodnes, glorie, life, and immortalitie, that we our selues & whatsoeuer is vnto vs happie and blessed, all is onlie of his free grace and mercie: shal we not confesse that trulie and naturallie, he is y father: and because, he hath eternallie begotten his sonne, that his sonne is one God with him without beginning: and shal we not humble our soules, faithfullie to beleeeue this, and neuer to search or inquire of, how it is: for our vaine and corruptible harts, howe can they see eternal and euerlasting things: And because y sonne is the image of his father, shall wee not learne that we knowe nothing of god, nothinge at all of his nature, godhead, maiestie, working, will, power, honour, life, and continuance for euer: nothing (I say) but what we haue seene & heard in Christ his sonne: for he is the shining brightnesse of his glorie. What haue I to do with men, or with the children of men: what counsell can mine owne hart
minister

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minister vnto me, I must robbe the sonne of god of his honour: or I must confesse I knowe nothing of god, but in him onlie. Againe, if of his fulnesse wee receiue, we haue no felowship with god: but in him, all grace, mercie, life, & immortalitie: to him it belongeth, of him we haue it, and for his sake it is giuen vnto vs. So likewise, when the spirite is sayd to be our comforter, to proceede from the father & the sonne: we cōfesse he is one in nature & godhead with the father and the sonne, in personal substance, proceeding eternallie from them both: and because eternallie, therefore incomprehensibly, which wee belecue in faith, and will not search by reason: onlie we waite and reioyce in hope, till god strenghten our eyes to see his maiestie: and then our harts shalbe wise to cōprehend this distinctiō of the persons. Nowe, this spirit being our comforter, we acknowledge that it is the person of the holie ghost, which putteth his grace into our harts, to make vs wise, faithfull, holie, and so sealeth vnto vs in full assurance, our inheritance that is in Iesu Christ, accordinge to the free purpose, and good will of god his father. Besides all this, to confesse the humanitie of our Sauour Christ, howe in his owne person he hath borne the punishment of our sinnes, and ouercome the deuill, who held vs in bondage: howe he hath sanctified our nature in him selfe, and made it meete to stand before the presence of God, onlie by faith, freelie giuing vs his blessings. These and manie other things taught vs in the scripture, to our exceeding comfort, shal we neglecte them, & learne onlie

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Onlie the confession of children. I belecue in god the father, god the sonne, and god the holie ghost, three persons and one god: Sure if we wil do thus, I see no other, but that the little children through gods infinite mercie, shal be saued, in y^e little knowledge that they haue learned: and wee by his iust iudgments worthy to be condemned, for his manifolde wisdom which wee haue despised. Then (dearlie beloued) if we will not alwayes be childre, neuer learned in the worde of righteousness, let vs not onlie hold the generall principles of our faith, but so farre also as particular points are taught and mentioned, let vs wisely learne them, till we may feele in our selues good increase of Gods spirite, to loue him, to feare him, to walke before him, with al our hart and in al the wayes which he hath appointed for vs.

Nowe in the wordes folowing. *But stronge meate is for the perfect, which through long custome haue their witts exercised to discerne betweene good and euill.* Heere appeareth, as I saide, who are children & who are strong: they are children which haue not yet had triall and experience wherbie they might be rooted in faith, and confirmed by knowledge against all falshod & errour: which kind of childhod, Saint Paule telleth the Ephesians, at the last we ought al to leaue of, and grow vp in the vnitie of faith, and of the knowledge of the sonne of God, into a perfect man, and to the full measure of our age in Christ: that we be not allwaies children, wauering and carried about with euerie blast of doctrine by the deceite of men with craftinesse, which lie in waite to deceine. And as this is a

Ephc. 4. 14.

Gg.j.

plaine

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plaine description of Children: so, as plainlie heere
the Apostle sheweth who are perfect men: euen
those that are able, with wise senses, to iudge be-
tweene good & euil that is, who haue their mindes
lightned with the word of God, so that they are able
to try what is acceptable & well pleasing vnto god.
Nowe (dearlie beloued) if these wordes be plaine e-
nough, giue me leaue to beseech you in this plaine
case, as Paul beseeched y^e Corinthians in y^e like: *My
brethren, be not children in understanding: be children in ma-
lice, but in understanding be of perfect age:* and if you see
the plaine and manifest meaning of the scripture,
what it is, be wise, and beleue it: and confesse this,
that we ought to be learned in gods worde, so that
wee haue good ground of our faith, and be able to
confute falshod. As now in our owne dayes, we see
the Pope claimeth authoritie, that he can dispense
against the worde of God: but if our witts be exer-
cised in the knowledge of the worde of truth, we do
see where the sixe tribes of Israel do curse such pre-
sumption.

In the xxvi. of Deuter. vpon mount Eball,
Ruben, Gad, Asher, Zebulon, Dan, and Nephtalim,
they pronounce a decree: *Cursed be he that confermeth
not all the wordes of this booke, and all the people shall say, A-
men.* If to confirme and ratifie, be not to repeale or
giue contrarie dispensation, then all y^e Israel of the
Lord must accurse his blasphemie, that wil dispense
against the worde of God. We see, the pope yseth
a triple crowne, and challengeth honour aboue Em-
perours

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perours and kings: but if we haue learned the com-
maundement of Christ, and are lightened by it, to
iudge betweene good and euill: when Christ saith,
Kinges of the nations reigne ouer them: and their rulers are
called gracious Lordes: but it shal not be so among you: wee Luke. 22. 25
must needs knowe the Popes pride is intollera- Anti-
ble, whiche taketh suche honour vnto him christian
selfe. pride.

Wee see howe they crie against vs: *the church, the*
church: and make vs beleene that they are the church,
and they can not erre: but if wee be exercised in the
scripture, to discerne betweene truth and falshod,
wee know that Christ hath built his church vppon
the rocke, which rocke is not Peter and his succes-
sours in Rome (as the Pope expoundeth it) but
our Sauour Christ saith, *hee that heareth his woordes*
and obeyeth it, hee is the wise man that buyldeth vppon the Math. 7. 24.
rocke, and neither stormes, nor tempests, nor the gates of hell Math. 16. 18.
shall preuaile against that buyldinge: and Saincte Paule
saith, the foundation or rocke vppon which wee be buylt, is Ephe 2. 20.
the doctrine of the Apostles and prophets. And who so e-
uer cometh vnto vs, and bringeth vs that doctrine,
though they say they be Apostles, yet they bely-
ers: and though they say they be the church, yet
they are an assemblie of theeues and murtherers.

Let vs then be wise at the laste: it is not igno-
rance, it is perfect knowledge: it is not infancie, it
is ripe vnderstanding: that must commende vs vn-
to God.

And mark it well, y you may know what God
G.ii. requi-

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requireth of vs. That which is here translated, *long cu-
stome*, the Apostle calleth it *εἰς*, that is, a knowledge
with long studie and practise learned, as lawe in the
iudge or counsellor, as physicke in the learned ex-
pert physician: so must diuinitie be in vs.

Againe, he saith: we must haue our senses exer-
cised: it is not enough to know, nor to know much,
but wee must bring the practise of it into our life,
neither concealing our knowledge, nor withhol-
ding our obedience, but with minde and bodie te-
stifying our faith, till experience teach vs, that Gods
spirite hath the victorie in vs. Lastly, he saith: wee
must be able to iudge betweene good and euill, or
as S. Paule termeth it, able to trie the difference of
things one from other: that is, that we may know
howe to discerne betweene Gods wisdome, and
mans vaine inuentions: betweene trueth and false-
hoode: betweene vertue and vice: not as the man-
ner of some is, that still be babes, and woorse an
babes, with whom if you wil reason of their religi-
on, to persuaide them by the worde of trueth, they
will say, I am not booke learned, I can not dispute
with you, let mee alone with my faith, other men
haue bene as well learned as they be now, I am sure
they beleueed otherwise: are not these miserable
people? and are not they more miserable, whiche
thus haue seduced them? and shall not wee thanke
God this day, who hath saued vs from suche vn-
speakable madnesse, both of the cursed teacher, and
of the wretched disciple? yes (dearly beloued) let vs
thanke God, and let vs leaue the blinde leaders of
the

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the blind: and let vs pray, that god would giue vnto vs according to his glorious riches, the strength of his spirite in the inner man, that by faith Christe may dwell in our harts, and wee may apprehende with all the Saints, the high, the breadth, the lēgth, the deapth, and knowe the loue of Christ, which is about all knowledge, and be filled with the fulnesse of God.

Nowe it foloweth in the sixte chapter. *Therefore, leauing the doctrine of the beginning of Christ, let vs be lead forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God &c.* In these words, the Apostle first maketh the conclusion of his exhortation, therefore let vs leaue the beginnings, and go forward vnto perfection. In the wordes folowing, he sheweth by particular pointes what is this beginning beyond which we must goe, that we may be perfect, and he numbereth foure points, repentance from dead workes, faith towards god, the resurrection of the bodie, and eternal iudgment, which principles were learned and confessed of Christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christ in the day of their baptisme: in this meaning some thinke he calleth these forenamed points, the doctrine of baptesmes and laying on of hands: meaning therbie, that seeing this confession and knowledge is in vs then, when first we are receiued into the felowship of the church, to be partakers of their mysteries, howe ought we of all ductie to growe vnto greater knowledge and wisdome, when nowe

Gg.iii. manie

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many yeres we haue bene of the Church, and daily taught all the counsellors of God : or, it may be, that the Apostle here reciteth the manner of Catechising, vsed then in Churches, for instruction of children : in which they were taught especially, these fixe principles of religion, what they are, and howe they should learne them : that is, Repentance, Faith, Baptisme, Laying on of handes, the Resurrection, and Eternall iudgement : which thinges being first learned of them, and giuen vnto them in bookes, such as our Catechismes are, the Apostle may seeme to speake thus. Let vs not alwayes be beginners : when we were yet children, we learned this : since so long time hearing the worde preached, and religion more perfectly taught vs, howe shall we be blamelesse, if we learne no more : By which wordes, the meaning of the apostle is, to giue vs no time of rest, when we should thinke we were wise enough, wee neede learne no more : but as long as God continueth our life, so long we should continue our studie, still to knowe more of his vnsearcheable wisdom and goodnesse.

Touching the learning of these thinges, to bee milke and meate of children, I tolde you before by some examples, howe we might vnderstand it : it is milke, to know these thinges in the simplicitie of the wordes : it is strong meate, to bee able to distribute them into euerie part, and apply it to our selues in our life. Repentance, whereof he first speaketh, hath here a sorrowe and purpose of amendment, as these affections can be in children, which is, to be grieved,
or:

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or weepe, for a thing done, and to beware afterward for feare of the like : but the wise and graue man, that hath profited in the schole of Christe, his sorrow sinketh much deeper : he remembreth by good accompts, what things the Lord hath done for him, how he hath blessed him, frō what present perils he hath saued, and howe againe him selfe hath bene euer vnthankfull, vnworthy of the least of all Gods mercies : yea, by many speciall crimes, deseruing wrath and anger : which thoughtes doe worke in him a troubled spirite, and pensiue soule : so that, not onely teares, but the state of the whole bodie, sheweth the griefe of his minde : and not the bodie onely, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues we may preuent the iudgement of God : it maketh vs detest our sinne, and the remembraunce of our sinne, as in the Acts of the Apostles, they burne their bookes of forceries, which wete of great price and value : and as Saint Iude saith, *they hate euen the coate spotted with the fleshe* : and according to this is the amendment of their life, with all loue and desire. If they haue bene extortioners, they will make restitution : if they haue bene vsurers, they will giue backe increase : if they haue giuen their handes, and knees, and members of their bodies, to the Popishe Masse, with all their strength nowe againe they will detest it, and make it knowne, they hate their firste sinne : this manner of repentaunce, is stronge meate of perfect men.

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The second point here spoken of, is faith toward God, of which, so much as may be apprehended of children, is called milke: as to beleue that God the father of his great loue, gaue his onely begotten sonne Iesu Christe, to be made man, who in his bodie might fulfill all righteousnesse, and beare the punishment of sinne, which also by the power of his spirit he ouercame, and hath gotten eternal redemption, for all that shall beleue. But so to examine this faith wisely, and according to scripture, that when we find the beginning in God the father, the worke in God the sonne, the applying and bestowing of it in the holic Ghost: and when we be wise, so to distinguish these graces, in euerie person, that yet wee diuide the not, as taking away from the one vtterly, what soeuer especially wee giue vnto the other. this I say, when we haue so learned, that wee see all the glorie of sauing health is in God, no merit or desert in man, but that without the law, the righteousnesse of God is layde open vnto vs, witnessed by the lawe and by the prophets, then we be perfect to feed of this strong meate, that faith alone iustifieth. Againe, when we knowe that this is the gift of God, with whome there is no chaunge, nor shadowe of chaunge, but he is constant in his loue for ever: whe faith hereof taketh boldnesse, that neither high, nor deapth, nor life, nor death, nor angels, nor principalities, nor powers, nor any creature shall euer be able to remoue me from the loue with whiche God hath loued me: this assured boldnesse is the meate of the man of God, who is perfect in faith.

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Likewise baptisme, the thirde thing here mentioned, the milke of it is to knowe, that by it they be sealed into the couenant of Gods grace and mercy, which he hath to the fathers and their children: but to knowe by this, how to be baptised into the death of Christ, that as he is risen againe from the deade, so wee should walke in newnesse of life, that is, to knowe that our baptisme presenteth vnto vs, the free forgiuenesse of our sinnes, washed away with the bloud of Christe. While as hee died, and was buried for our sinnes: so wee also shoulde die vnto sinne, that it haue no more rule in our mortall body: and as hee rose againe from the deade, so that death hath no more rule ouer him: so we should after liue in newnesse of life, offering vp vnto God, our bodies and our soules, who hath redeemed them, and purchased them vnto him selfe. To knowe all this according to the scripture, is the perfect knowledge of our baptisme.

Imposition of handes, that was a solemne ceremonie vsed with prayer, in whiche it was declared, that the parties were accepted of God into his Church, according to the faith of Christe, whiche then they professed: this was the milke which children had feed on. But to see in it a free and bolde profession of faith, before all men to be holden: and a holie vowe, or promise, in which they bounde them selues to perpetuall holinesse, by the laying on of handes, as by a solemne othe, to haue it witnessed of the Lord they were his children, and to witnesse it in them selues, they would abide the temples of

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the holie Ghoste: to be short, to promise a perfourmaunce of all, what so euer was hoped for in vs, in the day of our baptisme: this is the strong meate. And this which this day ought to be practised, as a thing verie profitable in the Church of God, it is miserably defaced by the Papistes: for where it was in the Church of God an vse, that Christian children should be taught the principles of fayth, which when they had well learned, and could giue a good accompt of their faith, then in the open congregation, with prayer and laying on of handes on their heades, they were declared, to be receiued as partakers of the graces and sacraments of the Church: this good order the Papistes haue chaunged, and made them a sacrament of confirmation, onely by the Bishop to be ministred, and by him to litle children, of no knowledge, to whome he giueth a new godfather or godmother, whiche should speake for them when they can not speak for them selues. And whereas in the scripture, this hath beene euer a ceremonie, in solemne blessings, in sacrifices, in admitting ministers, in giuing spirituall giftes, and no where vsed but onelie with prayer, this order seemed base to them, that knewe no end of their owne inuentions: and they would needes haue crosses, tapers, oyle, miters, surplices, &c. without which there was with them no confirmation: thus, in this as in all thinges, prophaning the holie ordinaunce of God.

The resurrection of the bodie, another pointe here mentioned, was for children, that they might knowe

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knowe their bodies shoulde not die, as the bodies of
beastes, to consume in earth and not returne :
but that they shoulde rise againe at the latter daye,
and their owne bodies shoulde be made immortall :
but in this also, to see the glorie, what a bodie it is
whiche shall liue for euer, which shal be made like to
the body of Christ, which shalbe made able to stand
in the presence and behold the glorie God, of which
shal be set free, from sorow, care, sicknesse, death, and
al aduersitie. This myserie which y Angels of God
desire to behold, when we can wisely see it, & know
therefore we are here but pilgrimes and straungers:
another countrie is our owne, whiche God hath
made and not man, in which we set our heart, with
all the delight and pleasure of it, in this to reioyce :
this is the strong meate with which the hope of the
resurrection feedeth perfecte men. Last of all, here
is mention made of eternall iudgement, which was
taught to children, that they might knowe, when all
bodies shoulde arise againe, then the Lorde woulde
set a day of his iudgement, in whiche he woulde
iustifie and crowne with immortall glorie, all his
children, and cast out into darknesse and endlesse
condemnation, all the wicked and reprobate. But, so
to haue knowledge of this iudgement, that we now
behold in faith, how the son of man shal come with
maiestie, and all his holy Angels with him : how he
shal come with a great crie, with the voice of an Ar-
changel, & with y blast of y trumpet of God, that al
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of men, should stand at once before him, of whiche he shall make separation on his right hande, and on his left, to fill the one with life and glorie, and put songs into their mouthes of euerlasting ioy: and to condemne y other in hell and death, with shameful crying and gnashing of teeth. To knowe this with vnspeakable comfort, & long looking for of all the promises of God, and with feare and trembling at all his heauie threatenings: this is thy strong meate of eternall iudgement, which the Lorde God of spirites graunt vnto vs, for his sonnes sake, who muste needes be vnto vs a merciful iudge, if we doe rest in him as in our only sauour. The time is past, Now let vs pray. &c.


The



The.27. Lecture, vpon the

3. 4. 5. and. 6. verses.

- 3 And this will we doe if God permit.
- 4 For it is impossible that they, which were once lightned,
and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,
- 5 And haue tasted of the good worde of God, and of the powers of the worlde to come,
- 6 If they fall away, should be renued againe by repentance: seeing they crucifie againe to them selues the Sonne of God and make a mocke of him.

E haue heard before, the Apostles exhortation that we should goe forward, and what pointes of religion he set downe meete for children, beyond which we must goe, to knowe all the mysterie of God and Christ. And in these pointes here mentioned I tolde you, as the generall knowledge of the was milke: so yet exactly out of the scripture, to vnderstande them as wee are taught, euen that also it is strong meate. The Apostle now goeth forward, & saith: And this also we will doe, if God permit, that is, by the grace of God, we will goe forewarde, we will not be alwayes dull of hearing, and children of vnderstanding. These words are an encouragement vnto them, that they should not be discomforted: for God would no doubt haue mercy vpon them, to giue them vnderstanding hearts, & learned mindes, to apprehende and see the great saluation of the
the

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the Lorde. Then, to the ende that they should not receiue the graces of God in vaine, but vse in deede all these good giftes to their owne good benefite, he addeth, bycause of the great rebellion of some, and hard hartts that are not easily led, another reason vnto his wordes, which is full of feare and terrour, assuring the, that the gospell can not be preached vnto them in vaine, but of force it must needes haue his fruite, and be a sweete sauour vnto God in Christe, either of life vnto life, if they wil beleue and hearken: or else, of death vnto death, if they will be despisers. To this purpose, he saith: *for it is vnpossible to those which are once lightned, and haue tasted the heauenly gift, and haue bene partakers of the holie Ghoste, and haue tasted the good worde of God, and the powers of the worlde to come: if then they fal away, that they should againe be renued by repentance: crucifying againe vnto them selues, the sonne of God, and making a mocke of him.* With these woordes, no doubt, he would shake off from them, all carelesnesse and fleshly securitie, which were sunken deepe in some, and whose sluggishe dulnesse was not healed without sharpe medicines: and therefore, he vseth these woordes verie forceable, and sharper in deede then any two edged swoorde, to pricke the conscience that was nigh scared vp.

Nowe (dearely beloued) that we may vnderstande this scripture, and make it vnto vs a good comfort, which might seeme otherwise a heauie threatening: let vs consider in it, these two thinges: first, the purpose of the Apostle for which he speaketh it: then, them selues what they signifie.

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the Epistle to the Hebrewes. Cap. 6.

The apostles purpose, is, to stirre vs vp, desirously to heare, diligently to learne, wisely to increase in knowledge, and obediently to practise that we haue learned: for this purpose it was first spoken, for this ende it is now written: if then it haue in vs this worke, and bring forth this fruite, we haue beene profitable hearers, and it is vnto vs, the Gospell of health, and the worde of life. Let vs then, not be as our forefathers were, slowe of hearing: let the worde preached be mingled vnto vs with faith: let vs vse it to the glorie of God, that knowledge may increase, and righteousnesse may abound in our life: and for our partes it skilleth not at all, what this great and heinous sinne should be, of which the Apostle saith, mā can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge: but we are desirous to learne more. This sinne is of the contempters of the crosse of Christe: but the delight of our life is in it. This sinne is of men, that haue made the world their God: but God, whome we serue, hath had mercie vpon vs, that we accompt all the world but doing, to the end we may winne Christe: and therefore, what so euer this sinne be, God him selfe beareth vs witnesse, it is none of the sinnes which we haue committed: and where so euer they dwell, that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a greate comforte, and a singular light rising (as it were) out of darkenesse: that where there are suche sinnes, as euen the remembraunce of them might make
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our bones to tremble, by their description we know them, that they are as farre from vs, as the East is from the West, so that we neede not feare. Neyther speake I this of mine owne heade, but by good warrant of the Apostle him selfe, and by the worde of the holic Ghost: for after this heauie threatning, saith not the apostle to them immediately, and saith he it not to vs this day, that by cause we haue loued Gods saints, & haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shal neuer come neare vs. In this persuation of perfect hope, we may stand boldly vnto the later end, the scorners and despisers of whome, you shall heare more hereafter, let them looke, and beware of vñrepentaunt sinne. And thus farre of the purpose of the Apostle, by which wee being confirmed, that though we should fall through many infirmities, yet we can neuer fall away.

We may now more boldly examine the words, to learne as God shall instruct vs, what this sinne is: let vs therefore come vnto the wordes. *For it is impossible, that they which are once lightned, &c.* We see here howe the Apostle setteth out the sinne against the holic Ghost, shewing who they are which cōmit it, what the sinne is, and what end it bringeth. But before we further examine it, I must admonish you of two contrarie faultes, which are common vnto vs, in speaking of this matter. The one is too much carelesnesse, the other is too much feare. Some of vs scarce hauing any conscience at all, or any reuerence of Gods secreete iudgements, being altogether children,

dren, & more ignorant then children. If at any time talke be of diuinitie, streight with carelesse hearts, & venturous tongues, they are vp with predestinatiō, or with sinne against the holy ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor heartes in their breastes, then that they should cōtinue in this vnreuerend & most vngodly vsage: for what do they else but blaspheme the eternall wisdō of God. At all his wordes we should feare & tremble: yet at his gretest mysteries, we are carelesse & mockers. The knowledge of his predestination should cast down our proud reason, euen to the ground, to confesse before him, that all his iudgements are vnsearchable, & all his wayes are past finding out: yet we like fooles, who though we were brayde in a morter, yet would not our foolishnesse depart from vs: so foolishly we examine y^e high iudgements of God, to make them agreable to our blockish reason. Likewise, the sinne against the holie ghost, which is mentioned to make vs feare, that we be not despisers of the graces of God: but y^e we would loue him, & learne all his iudgementes, whereby we might assure our selues of his fauour, y^e we cānot possibly sinne against his spirite: but whether so euer we fall, he woulde raise vs againe: as though this pleased vs not, wee make no ende of questioning, whether it be this sinne, or that sinne: when in deede, at all sinnes we make but a mocke. This fault (dearely beloued) I beseech you take hede of: praye, that you may cast it from you: then no doubt, in this our matter, the trueth which we seeke

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for, in feare & reuerence God wil reucale it vnto vs. The other faulte I spake of, and of which wee must take heede, is to much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them so that they couer their faces, and hange downe their heads at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not haue this spoken of at all, and euerie sounde of the sinne against the holie ghost doth wounde the as it were to death, for feare least them selues should be holden in this transgression. To these men what should I say: nay, what can I say? for y^e sūme of all Christ hath sayd, and spoken trulie vnto them: *feare not my little flock, for it hat^h pleased your father to giue vnto you a kingdome*: and if hee haue giuen vnto them a kingdome, purchased with the bloud of his onlie sonne, how should he not giue also vnto the y^e victorie ouer sinne and death? And nowe my good brethren and sisterne, who so euer you be, sith you haue a spirite that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie, reioyce in this pledge of your saluation: for as the Lord doth liue, neither this sinne, nor the shadowe of this sinne, shal come neere vnto you: onlie because it is a saluinge medicine to manie of your brethren, when they be sunken deepe in rebellion: and because it is the mightie worde of the Lorde, to crashe in peeces the reprobate before him: therefore I beseech you with glad & faithfull eares, abide the hearing of it, & feare not the smoke, when the fire can
not

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not hurt you. Nowe, to come to our purpose. In these wordes of the Apostle, I wil shewe vnto you first: what maner of men they must needs be, y do fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what maner of minde it is committed: whereunto at last I wil adde some exāples, that you may see more clearly what it is. Touching the persons which sinne against the holy ghost, they are described thus by their qualities: first, they haue beene once lightened: secondly, they haue tasted of the heauenly gifte: thirdly, they haue beene made partakers of the holy ghost: fourthly, they haue tasted of the good worde of god, and of the powers of the worlde to come. Vnto these qualities we may adde more out of other partes of scripture: in the 12 of Math. our sauiour Christ speaketh of such men thus, that the vncleane spirite is gone out frō them, y they are swept & garnished: in the 2. Epistle of Peter the second Chapter, it is saide of them, that they haue escaped from y filthinesse of y world, through y knowlege of y lord, & of our sauiour Iesu Christ. By these & such like places we may cōclude y God hath many wayes made him self knowen vnto the, y he hath giuen them true vnderstanding, y he hath quickened their spirits to receiue gladly his gospel, y they had a feeling of y kingdom of heauen, y they haue knowen sinne to be full of miserie & vexation of spirit, y they haue cōfessed, there is no ioy but in Christ. This is y state of knowledge to which they were called, & these are the graces which they were indued with: wherby we may first cōclude, y Turks

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and infidels, that al Atheists & Epicures, they haue not yet sinned against the holy ghost: not Pharaoh a vessell of Gods wrath, not Sodome & Gomorha with all their filthinesses, not Rabsaketh, or any such who would make them selues goddes, they haue not sinned against the holy ghost: they are accursed creatures, & their sinnes are abominable, they are bond slaues of Satan, & straungers from the god of Israel: but yet, we may say truely: it shalbe easier for all those of Sodome & Gomorha, for Tyre & Sidon in the day of iudgement, then for these wicked blasphemers of the holy spirite, which not only fulfilled the full measure of these Pagans sinnes, but haue also contemned the graces, which were giuen vnto them, and despised the spirite of whiche the Pagans were neuer made partakers. Thus briefly I haue set foorth, what manner men they be, which may fall away to so great confusion.

And that it may yet be made more plaine: let vs consider the wordes, by which the Apostle describeth them. The firste marke of them is, that they be lightened: that is, indued with the knowledge of God: not onely by the heauens, which declare his glorie: nor by the firmament, whiche sheweth his worke: nor by any of Gods creatures, in which his eternall power and Godhead doth appeare, & shine: and of which light, all nations are made partakers: but they are also lightened with his holye woorde, which is a lanthorne to their feete, and a light vnto their steppes, and haue hearde his gospell preached vnto them, vnto the which they haue agreed, that
it

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it is the word of life. The second note of them, is, y they haue tasted of the heauenlie gift: y heauenly gifte is the life and great saluation that is in Christ Iesu, by whome we are reconciled, which likewise our Sauour Christ calleth the gift of god, speaking ^{Ioh. 4.} to the woman of Samaria: and this is that knowledge, into which they are lightened by the gospel, and this they do not onlie knowe, but of this gifte they haue also tasted, which is, they haue gladlie some time receiued it, and reioyced in it, like as our Sauour Christ describeth them by the parable of the stonie ground, that incontinentlie with ioye, they receiue the seede: and which also he noteth in ^{Math. 23.} the Phariseis, speaking of Iohn Baptist which was a shininge lampe among them, and they for a season did reioyce in his light. The third note of these men, is, that they haue beene partakers of the holie ghost: which is, that manie graces of the spirite of God haue beene giuen vnto them, as these two aboue named, y they are lightned with knowledge, & reioyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie ghost: vnto these we may adde also others, as y gift of miracles, the gifts of toungs, or anie such that god hath distributed vnto these, euen as he wil: these things or anie of them, when they haue receiued to the praise of god, & glorie of his holie name, they are made partakers of the holie ghost, and they are blessed with heauenlie blessing. The fourth note is, that they haue tasted the good word of god, not much differing from that he first spake of, that they

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were lightened, that is, that they had knowledge of God, not onely by his creatures, but muche more by his worde.

But heere naminge, *the good worde of God*, he noteth especially the Gospell, by comparifon with the lawe: as if he shoulde saye: they haue knowne God, not onely by his lawe, which is fearefull to the sinner: but by a more sweete vnderstandinge of the Gospell, which saith: *Come vnto me all you that labour and are laden*, so calling it *the good worde*, as that which is glad tydings of saluation: and therefore also good, because they haue tasted it good and ioyfull, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

The fifte and laste note, heere see forth, is, that they knowe and confesse, that this Gospell hath the ende eternall life: and Christe is a mightie Sauour, who will keepe for euer those whome he hath purchased: and he nameth the worlde to come, because the spirite hath lightened them, to see the latter ende of this corruptible worlde, and to knowe assuredly, that here they haue no dwelling citie: but an other habitation is made for Gods chosen, not with mortall handes, but euerlasting in Heauen: and calling it *the powers*, because it is made so strong in Christe Iesu, that it can neuer be assaulted: for all power is giuen vnto him, in Heauen and in Earthe: and hee hathe made that heauenlye Citie glorious for his Sainctes throughout all worldes.

Thus.

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Thus hath the Apostle described those persons, whome he biddeth beware that these fall not backe to chaunge so greate glorie into endlesse shame: for if they will turne these things vpside downe, and the graces that they had receiued to Gods glorie, abuse them to the reproche of his holyc name, it is vnpossible they should rise agayne by repentaunce.

And thus farre, of the persons, what giftes they haue receiued: wherein yet let vs vnderstande a greate difference betweene these men which fall away, and the giftes whiche are in gods electe that cannot perishe, nor euer sinne against the Holie ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like.

The wicked, are but lyghtened with the beginninges of the Gospell, the electe are more instructed in the mysterie of Godlinesse.

The wicked haue but tasted of the life that is in Christe, the Electe liue not them selues, but Christ liueth in them. The wicked are but a litle made partakers of the spirite by some giftes of grace that are within them: the electe are watered so farre with the spirite, that they be baptised into the death of Christ, to die vnto sinne, to liue vnto righteousness, so that sinne shall not reigne in the mortall bodye.

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The wicked haue but tasted the Gospell of Christ, and his sauing health: the electe are fedde with his mercies, and still they hunger and thirst after his righteousnesse, and see with exceeding ioy y height the bredth, the length, the depth, of the mysterie of their redemption. The wicked haue felt y world to come, and haue for a litle while delighted in it: the elect haue their conuersation altogether, and with great gladnesse look from thence for a sauour, that this life, it is not deare vnto them, but they wil hold it forth in their handes to all persecutions, to finish the short course that they haue here with ioy. These are great differences, but the greatest is yet behinde: the wicked, they are straungers, euen frō the womb, not ingrafted into the body of Christ, nor haue any feeling of election in them selues: but the godly are indued with faith and assured hope, that if this earthly tabernacle be dissolued, they haue a dwelling place with God him selfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the worlde: when this is assaulted, then is their sorrow: but the wicked, it is not so with them: their hope is not this, for their ioy is onely here: when they haue examined the secrets of their owne hartes, they shal rather finde that their bellie is their god: for, notwithstanding, all the gifts of God that they haue receiued: yet they want this measure of faith, by which they are perswaded that God is their god, and their delight is all in the Lorde alone. And againe, the obedience that they shewe in their life,
it is

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it is not the true obedience that god requireth , as their faith is no true faith: for god requireth this alone, that we loue him with all our hearte, with all our soule, with all our strength, with all our vnderstanding : and that we loue our neighbour as our selfe: but this loue is not in them , nor they haue not this ende of all their works, that they may glorifie god in al their life: the ioyes of heauen do somewhat moue them, and the paines of hell, do muche astonishe them : they see and knowe that gods maiestie is vnspeakable, and his glorie infinite, his fauour is better then life: and his displeasure is vntolerable: the glorie of his presence, the fiercenesse of his wrath: these thinges do touche them , because they would escape his iudgement : so still it is them selues that they loue. If there were, neither heauen nor hell, they would not care for god, nor Christe: so (as I saide) this is all their obedience, because they loue them selues: but the godly , they obey for the loue of god: their owne soule is not so deare vnto them, as the name of the Lorde , to see it glorified: nor their owne life is pretious vnto them , if the powring of it out, may be to the praise of his holyc name. Thus muche of the difference, betweene the good and euill, as touching the graces of god, which they haue both receiued : whereby we see plaine, that faith and loue are two especiall properties , by which the good and euill are distinguished , and by which we may try our selues, if we be lightened, as the wicked, or as the elect of god . Nowe let vs see the manner of rebellion, how farre they fall away:

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first.

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first, we must obserue what points the Apostle hath before named: in the beginning of y^e chapter he mentioneth repentance fro^m dead works, faith toward god, the doctrine of baptisme, & laying on of handes, & resurrection fro^m the dead, & eternal iudgment, which here he calleth y^e beginning & foundation of christian amitie: then, he speaketh of an apostacie or falling away fro^m all these points here named, euen from the foundation & first beginnings of the christian faith, so y^e al the former light is quite put out, & the firste vnderstanding is al taken away: they laughe now at repentance, & the first faith they accopt it foolishnes: they esteeme not of our baptisme, no more then of y^e washing of their hands: & for anie confirmation or solemne receiuing the into the church of god, they care not for it: the resurrection of the dead doth but feede the with merrie conceites, they think pleasantly with them selues, what maner of bodies they shal haue: the eternal iudgment though it make the sometime affraid, yet they incourage the selues againe, & say, tush, it is a great way off: thus haue they turned light into darknes, knowledge into ignorance, hope into errour, faith into infidelitie, glorie into shame, & life into death. Speake to the of the sonne of god, they make a iest with the man of Galilee: tell them of the sauiour of y^e world, they wil call him y^e Carpentars sonne: such a general apostacie the Apostle speaketh of, & this he calleth the fall from which man can not rise againe by repentance: for how can they repent, when the Apostle noteth them by this marke among other, that they are fallen from repentance,

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tance: they are now (as S. Paul saith) past sorow for their sinnes, & as it is in the 2. to the Romaines, they haue a hart y cannot repēt: so saith s. Peter, that they haue such eyes as can not cease from sinning. Whē they haue don al things y are abhominable, yet thei will say, wherin haue we sinned? so they contemne, because they are in y deapth, & they cannot returne because they shall finde no grace: they haue sinned against the holie ghost, & cōdemnation is their portion: they shal neuer repent, but fall into iudgment: and thus farre of their sinne, howe greate it is.

The thirde thing we haue here to consider, is, with what minde they doe committe this greate sinne which heere the apostle setteth out, with these wordes: they crucifie againe vnto them selues the sonne of God, and make a mocke of him: which, what can it be else, but euen with the spirite of the deuil (as saint Paule saith) to say that Christ is accursed: for was he not made vpon his crosse, a curse for vs, y we might be made righteousnesse to god through him? they y crucifie him againe, say they not againe, y he hath a deuil, y by Belzebub y prince of y deuils he casteth out deuils? doth not their harte loade him againe with all opprobrie and shame? & where it is said, they do this vnto thē selues, it noteth how desirouslie & willinglie, & with what cōsent of mind they doe it, euen so as they would againe haue the crosse of Christ a mocking stocke in the world: thus their owne conscience is their accuser of most wicked rebellion against god. This also appeareth plaine in the 12. chapter of Sainte Mathewe, where when our sauour Christ wil accuse y Phariseis.

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Phariseis of this great sinne, it is saide, that he sawe
their thoughtes. So, in the Actes of the Apostles,
where the graces of God are magnified, by the prea-
ching of Paule and Barnabas, it is said of the Iewes,
that when they sawe it, they were full of enuie, ray-
ling, and gaine saying all that Paule and Barnabas
had taught. So againe, Paule saith to Elymas: O
thou that art full of all subtiltie and mischiefe. And
it is written of Saule king of Israell, who so highly
hated and persecuted Dauid, yet he saide: Beholde,
I knowe that thou shalt be king, and that the king-
dome of Israell shall be established in thy hande: by
these places it is cleare, that their conscience and
heart, filled with enuie and malice, doe make them,
with all greedinesse, to committe abomination.
And according as they haue thus cast off God, so
God againe hath cast off them, and giuen them vp
to their owne vile affections: so that it is come vnto
them, according to the true prouerbe: The dogge is
returned to his vomit: and the swine that is washed
to the wallowing in the mire: their heartes are fatte
as brawne, that they can not repent: and their faces
as brasse, that they can not be ashamed: and therefore
their sinne is written with an yron penne, and graued
with the point of a Diamond, that it may be kept in
remembraunce before the Lord.

And here againe we see: the weake consciences
that tremble for feare of their transgressions, and
mourne all the day for feare of their sinnes: they
are so farre off, from the sinne against the spirite of
God, that the spirite cryeth in their behalfe:

Comfort

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Comfort ye, comfort ye my people (saith your god) speake comfortably to Hierusalem, and crye ^{Esai. 40. 1.} vnto her, that her warrefare is accomplished, and her iniquitie is pardoned: for she hath receiued of y^e lord double for all her sinne. Their godly sorrowe hath brought forth their repentance, which is vnto saluation: and wherof againe, they shal neuer repent the. Neither let them here be discouraged with y^e examples of Esau, Iudas, or any such, who may seeme to haue beene sorrowfull: for they were not sorrowfull for their sinnes, as it is plainly testified of Esau, that he contemned his birthright, but they lamented their ruine and condemnation: neither did they loue God, but hated their owne punishment: neither did they strue against sinne, but gaue vnto it a kingdom, with power and will to serue it. But we that feeble the lawe of the spirite, struiuing against the law of the flesh, and in all our sinnes can say with Sainct Paul, that which we would not do, that we do: surely, we knowe no sinne against the holy ghost: wee are sinners, but as Paule was, though our sinnes be moe in number, and greater in weight: yet god our father, through his sonne Iesu Christ, doth pardon vs, and forgiue vs all our transgressions. Nowe, beside all this that we haue hetherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against y^e holy ghost, not against the godhead of the holy ghost: for the same god is also father and sonne: nor against the person of the holy ghost: for it is no greater then the person of the father, & of the sonne: but it is to sinne
against

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against the graces of the spirite within vs, and so to sinne against them, that we cōtemne & despise the, tread them vnder feete, accompt them prophane, & maliciously carrie them away to all wantonnesse. This then is sinne against the holy ghost: in a continuall apostacie, & general falling from god, to sinne against thine owne conscience, so y^e thou despise y^e graces of god which he had giuen thee to the setting out of his praise, and turne them to the contempt of his maiestie & glorie. Nowe, a woorde or two, to shewe this sinne by examples, & so we will make an end. Our first example, let it be Satan him selfe, and the Angels which did fall with him: howe coulde they be but lightened which dwelt in the presence of the father of light? and what outward temptatiō could they possibly haue, which neuer had enimie beside them selues? nothing coulde possibly be in these, but an apostacie, or falling from god: after which, the malice of their owne minde did seeke to robbe god of his glorie, despising his goodnesse, and withholding y^e honour which they knew to be due vnto him for their creation: thus sinning against the spirite of god, they were cast downe into horrible death: neither did euer god giue vnto them a redeemer, by whome they arise againe through repentance. Other examples are not easily found, which are cleare & manifest before vs: yet in many, some appearances are, by which we may iudge, and not lightly be deceiued. Caine slue his brother Abel, & wherefore did he slaye him? because his brothers workes were good, and his were euill. A horrible
sinne

sinne, to hate not the man, but the vertue of the mā,
and to hate it so deadly, that the bonde of brother-
hood could not pacifie it: neither did he this of ig-
norance, for god instructed him, bad him leaue off
his anger, and lift vp his countenance: why shoulde
he be malicious to his good brother? neither was he
prouoked by any outward thing vnto it: for Abel
was obedient to him, as his elder brother: neither
did Abels vertue hurte him, but that in well doing
he might be also accepted: but the author of sinne,
who wrought in his malicious harte, made him
haue no regarde of all this: one purpose he had, and
that he held, except his brother would be wicked,
he would haue no peace with him.

Another example we haue in the Scribes & Pha-
riseis: they knewe Christ came from God, and
that his miracles were wrought by the spirite of
God: and as Pilate iustly accuseth them, of enuie
and malice they sought to put him to death: their
conscience accused them in all their dooinges:
they corrupted Iudas with monie, to betray him:
they hyred against him false witnessles: they bri-
bed the souldiours, after his glorious resurrection,
that yet they shoulde saye, his disciples stole him a-
way by night.

This great, wilful, malicious working against the
sonne of God, of men vtterlie fallen away from the
liuing God, our sauour Christ calleth it sinne a-
gainst the holie ghost. To these (I thinke) we may
adde Iulianus the Emperour, who for his moste
wilfull renouncinge of the Lord Iesu, is called to
this

Readings of M. Deering upon

this day the Apostata, who was accōpted at the first, as Hilarius calleth him, a gracious and religious Emperour, but after being spoiled by philosophie and vaine deceite, he beganne to accompt y^e worde of God to be but foolishnesse, persecuted the professours of it with manie mocks and taunts, that they must doe good for euill, and blesse where they were cursed: and all his life made a mocke of Christ, calling him in reproch the Carpenters sonne, and the man of Galilie, for no occasion but onlie for this, because he would malitiouslie striue against Christ, as plainlie appeareth in his last wordes, nowe euen dying, when he lifted his face vp to the heauens and sayde: O man of Galilie, nowe thou hast got the victorie. Thus by examples I haue shewed that, which before we heard in the worde, that the sinne against the Holie ghoste, is a generall apostacie from God, with wilfull malice and an vnrepentant heart to persecute his trueth vnto y^e end: from which sinne (dearlie beloued) as we are bound daylie to pray that God of his mercie would keepe vs farre from it: so in the name of god I dare promise vnto you, that as manie of you as feare at the remembrance of it, you are as farre frō it, as the East is frō the West: for this sinne is a mocking & scoffing at the sonne of god: it is not a weeping & mourning, least you should fall into it. Nowe let vs pray &c.

FINIS.

